

A CRITICAL ANALYSIS OF THE CONCEPT OF PREACHING
IN THE THOUGHT OF ELLEN G. WHITE

A Dissertation
Presented to
the Faculty of the
School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
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May 1979

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Dedicated to

HAROLD R. TURNER

a gracious father
and fellow minister
of the gospel

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PREFACE

The dialog continues on the role and contribution of women in the life of the church. The purpose of this dissertation is to contribute, in a small but hopefully significant way, to the present discussion, for it was a woman, Ellen White, who played a vital role in the development of the Seventh-day Adventist Church. Her importance as a person and formative leader has been largely ignored outside the tradition she helped build and nurture. Even though this research has been narrowed to the discussion of her concept of preaching, this author hopes that other researchers will continue to explore the genius of this nineteenth-century American religious leader.

This dissertation owes its existence to many. First, to the Upper Columbia Conference of Seventh-day Adventists and its president, Reuben C. Remboldt, who in 1973 sponsored a young preacher in graduate study in the School of Theology at Claremont. I shall always cherish that trust. Next, I wish to thank Dr. Ronald E. Osborn, Professor of American Church History and chairman of this doctoral committee, who exhibited academic excellence and pastoral care throughout this project. He along with Dr. Henry Kuizenga, Professor of Preaching, and Dr. K. Morgan Edwards, Gerald Kennedy Professor of Preaching, provided the necessary corrective and support to see this research through to completion.

Special mention must also be made of Dr. Wilber Alexander, Professor of Theology and Clinical Ministry at Loma Linda University. His vision of the greatness of proclamation sparked the interest of

this young seminarian in the years 1966-1968. His appointment as an outside examiner and member of this doctoral committee provided further enrichment and guidance.

I also wish to thank Andrews University for its continued support by allowing me a year to complete writing this dissertation before assuming my teaching responsibilities.

A word of deep appreciation must also go to Ms. Katherine Ching, a faithful editor and typist, who persistently kept to deadlines and at times exhibited more concern for this dissertation than for her own health.

Most thanks go to a loving spouse, Jo Anne, and two outstanding children, Chad and Alexi, who patiently waited while this study was completed.

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ABSTRACT

The purpose of this study is to analyze from a critical perspective the concept of preaching in the thought of Ellen G. White. Subsidiary to this overall purpose, the study also attempts the following: (1) to determine what historical influences were significant to the development of her concept of preaching, (2) to discover what concepts of preaching grew out of her reflection upon the experience of preaching, (3) to reflect upon the continuing significance of her concept of preaching for the contemporary church, and, (4) to provide materials for further study and research in the field of Seventh-day Adventist homiletical theory.

Her extensive literary corpus of seventy books and 60,000 pages of manuscripts is the basis of this study. The methodological process is to research, collate and analyze her statements on preaching within a historical continuum and allow her statements to speak for themselves within the broader context of her life, the developing church and nineteenth-century American homiletical thought and culture. This research methodology is a new approach to Ellen White when compared to the methodological procedures of previous theses and dissertations on her life and thought. None appear to exhibit a concern for the historical continuum and instead tend to do research from a descriptive-topical perspective. This dissertation attempts to discover what historical dynamics might have been significant to her developing thought.

Chapter 1, by way of introduction, states the importance of Ellen White's position as a formative leader and spokeswoman of developing Seventh-day Adventism. Chapter 2 develops a contextual under-

standing of Ellen White, the person, with a brief biographical sketch, a discussion of the nineteenth-century role of women on the American platform, and the contemporaneous development of American homiletical theory. Chapter 3 clarifies Ellen White's definition of preaching within the categories of authority, purpose and function. Chapter 4 discusses her concept of the source of the preacher's message. A section is included which deals with her exegetical and hermeneutical method. Chapter 5 is concerned with Ellen White's perception of the functional elements in preaching--ministerial qualifications and education, the interrelatedness of preaching and pastoral work, and the different elements of composition, delivery and style. Chapter 6 attempts to grasp the significance of her concepts of preaching within the historical continuum.

The following conclusions arose as a result of this study.

1. Ellen White's concept of preaching played a vital role in the development of the Seventh-day Adventist ministry.
2. Her conceptual development is best viewed as "response" rather than "introductory."
3. Her conceptual developments provide important tools in Seventh-day Adventist self-understanding, and important prolegomena as the church attempts to develop a contemporary theology of preaching.
4. Her thought must be viewed as "preface" as opposed to "conclusion." This is essential if the church is to develop a viable concept of preaching within a new socio-communication context.
5. Her concepts of preaching demonstrate no significant departure from, or addition to, the prevailing homiletical theory of her day.
6. She had the highest regard for the office of preaching and challenged the ministry toward

excellence in the pulpit. 7. Ellen White must be viewed as a major religious leader in the nineteenth-century American church, and deserves much more serious research both from within and without the Seventh-day Adventist tradition.

The appendixes include a summary of James and Ellen White's sermons in the Review and Herald during the years 1866-1887; a chronological summary of Ellen White's sermons according to topics; a chronological listing of non-Allen White articles on preaching in the Review and Herald during the years 1850-1905; a chronological listing of Ellen White's manuscripts, letters and periodical articles on preaching and related subjects, and William Miller's "Rules of Interpretation."

KEY TO ABBREVIATIONS

ELLEN WHITE BOOKS

AA	<u>The Acts of the Apostles</u>
AH	<u>The Adventist Home</u>
CD	<u>Counsels on Diet and Foods</u>
CG	<u>Child Guidance</u>
CH	<u>Counsels on Health</u>
CM	<u>Colporteur Ministry</u>
COL	<u>Christ's Object Lessons</u>
CS	<u>Counsels on Stewardship</u>
CSW	<u>Counsels on Sabbath School Work</u>
CT	<u>Counsels to Parents, Teachers, and Students</u>
CW	<u>Counsels to Writers and Editors</u>
DA	<u>The Desire of Ages</u>
Ed	<u>Education</u>
EV	<u>Experience and Views</u>
Ev	<u>Evangelism</u>
EW	<u>Early Writings</u>
FE	<u>Fundamentals of Christian Education</u>
GC	<u>The Great Controversy Between Christ and Satan</u>
GW	<u>Gospel Workers</u>
LS	<u>Life Sketches of Ellen G. White</u>
MB	<u>Thoughts from the Mount of Blessing</u>
MCE	<u>My Christian Experience</u>
MH	<u>The Ministry of Healing</u>
MYP	<u>Messages to Young People</u>
PK	<u>The Story of Prophets and Kings</u>
PP	<u>The Story of Patriarchs and Prophets</u>
SC	<u>Steps to Christ</u>
1SG	<u>Spiritual Gifts</u> , vol. 1 (2SG, etc.)
SL	<u>The Sanctified Life</u>
1SM	<u>Selected Messages</u> , book 1 (2SM, etc.)

SR	<u>The Story of Redemption</u>
1T	<u>Testimonies for the Church</u> , vol. 1 (2T, etc., for vols. 2-9)
TM	<u>Testimonies to Ministers and Gospel Workers</u>

PERIODICALS AND OTHER RESOURCES

1BC	<u>The Seventh-day Adventist Bible Commentary</u> , vol. 1 (2BC, etc.)
GCB	<u>General Conference Bulletin</u>
RH	<u>The Review and Herald</u>
SSW	<u>Sabbath School Worker</u>
ST	<u>The Signs of the Times</u>
YI	<u>The Youth's Instructor</u>

Chapter 1

INTRODUCTION

Purpose of this Study

The basic purpose of this study will be to analyze critically¹ the concept of preaching in the thought of Ellen G. White.

Subsidiary to this overall purpose, this study will also attempt the following: (1) to determine what historical influences were significant to the development of her concept of preaching, (2) to discover what concepts of preaching grew out of her reflection upon the experience of preaching, (3) to reflect upon the continuing significance of her concept of preaching for the contemporary church, and, (4) to provide materials for further study and research in the field of Seventh-day Adventist homiletical theory.

The purpose of this study is justified in light of Ellen White's position as a formative leader and spokeswoman of the Seventh-day Adventist Church. Martin Marty has commented on her significance to American church history: "I find that few know about her but they should. A much larger church body grew out of her concepts of revelation, millennium, and healing, than did out of her contemporary's Mary

¹It is important that the reader avoid misunderstanding the term "critical" in the mere negative sense of censorious faultfinding. Rather, this researcher intends "critical" to be understood in terms of careful judgment, observation, judicious evaluation, and understanding the nature of decisive issues which constitute a turning point or important juncture. Cf. The Compact Edition of the Oxford English Dictionary (New York: Oxford University Press, 1971), p. 605.

Baker Eddy."² Her leadership was an integral part of the birth and development of this indigenous American sect.³ "During a long life span, she exerted the most powerful single influence on Seventh-day Adventist believers."⁴ Her counsels have become a most significant guiding influence upon this group.⁵ Spectrum states:

It is no small tribute to her power as a leader and prophet that, six decades after her death, her influence should still be so great. . . . What is surprising . . . is that her work, at least until now, has been little known outside Adventist circles.⁶

Another justification is the enormous Ellen White literary corpus. She is the author of some seventy books,⁷ also leaving some

²Martin Marty, Context, December 15, 1977, p. 2.

³Sydney Ahlstrom, A Religious History of the American People (New Haven: Yale University Press, 1972), p. 481.

⁴Dictionary of American Biography (New York: Charles Scribner's Sons, 1936), XX, 98.

⁵Jerome L. Clark, Religious Movements (Nashville: Southern Publishing Association, 1968), p. 76. See also Gerard Damsteegt, Foundations of the Seventh-day Adventist Message and Mission (Grand Rapids: Eerdmans, 1977), p. 103, fn. 3. For an official statement of the Church's position, see "Fundamental Beliefs of Seventh-day Adventists," in Seventh-day Adventist Yearbook (Washington: Review and Herald Publishing Association, 1978), p. 6, no. 19. For a fuller treatment of Ellen White's significance in the public press, see "Statements Regarding Ellen G. White from the Public Press," in Notes and Papers Concerning Ellen G. White and the Spirit of Prophecy (Washington: Ellen G. White Estate, 1974), pp. 189-202.

⁶Editorial, Spectrum, VIII (January 1977), 1.

⁷Cf. Appendix D, "Editions of Ellen G. White Books," Comprehensive Index to the Writings of Ellen G. White (Mountain View, CA: Pacific Press Publishing Association, 1963), III, 3193-3210. See also Francis D. Nichol, Ellen G. White and Her Critics (Washington: Review and Herald Publishing Association, 1951), pp. 691-703. Some minor discrepancies between these two bibliographies need to be corrected. The reader should also note that some of her books are posthumous compilations.

sixty-thousand pages of manuscripts in the form of letters, articles and diary material in trust with the Ellen G. White Estate, Inc., in Washington, D.C.⁸

Previous Related Studies

In light of Ellen White's important position within the history of the Seventh-day Adventist Church, this researcher has attempted to discover what has been written on her concept of preaching.

Her sermons and speaking practices have been thoroughly analyzed from the perspective of rhetorical criticism.⁹ Also in existence are three theses which have researched her concepts of persuasion, illustration and evangelism.¹⁰ Other than these, this researcher has found no serious study into Ellen White's concept of preaching.

⁸"Last Will and Testament of Mrs. Ellen G. White." See Nichol, pp. 674-678.

⁹Horace John Shaw, "A Rhetorical Analysis of the Speaking of Mrs. Ellen G. White, A Pioneer Leader and Spokeswoman of the Seventh-day Adventist Church" (unpublished Ph.D. dissertation, Michigan State University, 1959). Glen Carley, "A Rhetorical Study of Selected Sermons of Ellen G. White on Righteousness by Faith" (unpublished M.A. thesis, Andrews University, 1954).

¹⁰Leslie Hardinge, "An Examination of the Philosophy of Persuasion in Pulpit Oratory Advocated by Ellen Gould White" (unpublished M.A. thesis, Seventh-day Adventist Theological Seminary, 1950). Leslie Hardinge, "A Survey and Evaluation of the Theory of Illustration of Ellen Gould White" (unpublished B.D. thesis, Seventh-day Adventist Theological Seminary, 1953). Melvin Eckenroth, "A Delimited Study of Evangelistic Methodology as Contained in the Writings of Mrs. Ellen G. White and as Applied to Contemporary Situations" (unpublished M.A. thesis, Andrews University, 1956). None of the above theses have attempted to understand Ellen White within a developing historical context.

Method of Research

The methodological process of this dissertation will be to re-search, collate and analyze Ellen White's statements on preaching.

This research will draw upon the following sources: (1) published books,¹¹ (2) published articles,¹² (3) letters,¹³ (4) manuscripts,¹⁴ (5) personal diary,¹⁵ and other miscellaneous documents.¹⁶ In doing this research I have drawn upon the three Ellen G. White Research Centers in the United States.¹⁷

Her extensive literary corpus of seventy books and 60,000 pages of manuscripts is the basis of this study. The intention of this

¹¹These include books she authored during her lifetime as well as those compiled posthumously by the Ellen G. White Estate, Inc. The sources of the material in these posthumous compilations are generally taken from unreleased manuscripts, personal letters and journal articles.

¹²A Subject Index to the Ellen G. White Periodical Articles, 2 vols. (Washington: Ellen G. White Estate, 1977).

¹³"The Ellen G. White Letter File," located at the Ellen G. White Estate Research Centers.

¹⁴"The Ellen G. White Manuscript File," located at the Ellen G. White Estate Research Centers.

¹⁵Located at the Ellen G. White Estate in Washington, D.C.

¹⁶These "miscellaneous documents" have been drawn from the "Document File" of the Ellen G. White Estate in the Seventh-day Adventist Theological Seminary at Andrews University. They mostly consist of class research papers written by graduate students on the subject of Ellen White and preaching.

¹⁷Ellen G. White Estate, Inc., located at the General Conference of Seventh-day Adventists in Washington, D.C., the Ellen G. White Estate Branch Office at the Seventh-day Adventist Theological Seminary on the campus of Andrews University, Berrien Springs, Michigan, and, the Ellen G. White Estate Branch Office in the Heritage Room of the University Library of Loma Linda University in Loma Linda, California.

method is to allow her statements to speak for themselves within the broader context of her life, the developing church and nineteenth-century American homiletical thought and culture. This research methodology is a new approach to Ellen White when compared to the methodological procedures of previous theses and dissertations on her life and thought. None appear to exhibit a concern for the historical continuum and tend instead to do research from a descriptive-topical perspective. This dissertation attempts to discover what historical dynamics might have been influential to her developing thought. An attempt is made to disengage, to distance, to create space, to allow Ellen White to speak for herself.

One of the difficulties in attempting to discover Ellen White's concepts of preaching and trace them to their earliest use is the multi-layered use of concepts throughout her writings. She had the habit of using the same thought over and over, changing the phrases, or adding something new in later usage. For example, the following paragraphs on preaching were used in a number of different places throughout her life. In November of 1883 she addressed the ministers assembled for the General Conference meetings in Battle Creek. The title of her sermon was "Effectual Prayer," and in it she said:

Our brethren do not wrestle all night in prayer as many godly men before us have done. They sit up bent over tables, writing lessons, or preparing articles to be read by thousands; they arrange facts to convince the mind in regard to doctrine. All these things are essential; but how much God can do for us in sending light and power to convert hearts in answer to the prayer of faith!¹⁸

¹⁸ GW 427, 428 (1892).

In 1896 she wrote a letter in which she stated:

The object of your ministerial labors is not to amuse. It is not to convey information alone, not merely to convince the intellect. The preaching of the word should appeal to the intellect and impart knowledge, but it comprises much more than this. The heart of the minister must reach the hearts of the hearers. Some have adopted a style of preaching that does not have a right influence.¹⁹

Eight years later she published an article, "Words to Ministers," in which she used the same idea with slight modifications:

The object of preaching is not alone to convey information, not merely to convict the intellect. The preaching of the word should appeal to the intellect, and should impart knowledge, but it should do more than this. The words of the minister should reach the hearts of the hearers.²⁰

In 1915 she published an article in Gospel Workers titled, "Preach the Word." Again, one notices a different usage:

If they are true men of God, they will know that the object of preaching is not to entertain. It is not merely to convey information, not to convince the intellect.

The preaching of the word should appeal to the intellect and should impart knowledge, but it should do more than this. The minister's utterances, to be effectual, must reach the hearts of the hearers.²¹

Throughout these different usages over a period of thirty-two years, the same message comes through. The intellect must be convinced, but, the heart must also be reached. This dissertation attempts to research such concepts back to their earliest usage.

The references footnoted will be from the original source rather than from a later compilation. By doing this, it is hoped that the reader will understand more clearly the historical setting and influence

¹⁹Letter 61, 1896.

²⁰RH (December 22, 1904), 7.

²¹GW 152 (1915).

that gave rise to the concept. Some of the posthumous compilations under Ellen White's name are not always clear as to the original intention of the author and the original context in which the statement was made. This researcher intends to avoid unclear assumptions and misapplications by using the "original" book, periodical, manuscript or letter reference.

Hermeneutical Considerations

The purpose of the above stated method should not lead the reader to assume that this research is intending "objectivations" and "dissections" of the Ellen G. White material. One assumption of this dissertation is that the method of research automatically raises questions about interpretation. The "method" itself is a hermeneutical statement.²² Some researchers assume that the literary work can be viewed as a mere object. A subject-object dichotomy is then created. Richard E. Palmer, in opposition to such a position, says:

We have forgotten that the literary work is not a manipulable object completely at our disposal; it is a human voice out of the past, a voice which must somehow be brought to life. Dialogue, not dissection, opens up the world of a literary work. Disinterested objectivity is not appropriate to the understanding of a literary work.²³

Palmer then suggests that the word "object" would better be put aside and replaced with "work." With "work" one is able to hear the

²²"The way the question is put is all important, since the way the question is asked will determine the way the answer will be given." Paul J. Achtemeier, An Introduction to the New Hermeneutic (Philadelphia: Westminster Press, 1969), p. 119.

²³Richard E. Palmer, Hermeneutics (Evanston: Northwestern University Press, 1969), p. 7.

human text speak and discover the "human imprint" and its "meaning."²⁴ This will be one of the underlying assumptions of this dissertation. An attempt will be made to hear what a "person" is saying. For this reason, a "critical analysis" of Ellen White's concept of preaching cannot merely be an epistemological endeavor. It must also be an ontological encounter.²⁵

Another hermeneutical consideration is the phrase "concept of preaching." Never does Ellen White conceptualize or systematize her concept of preaching in an orderly fashion. Nor does she make a pretense at being a trained homiletician. Nevertheless, available to the researcher are occasional articles on preaching and innumerable statements on the subject which are tersely cogent and get to the heart of the matter. What then emerges is Ellen White's "implicit" rather than "explicit" concept of preaching. This "implicit" concept grew out of her experience of and reflection upon preaching. The result is a growing stream of consciousness about that experience. This researcher will attempt to "hear" what she is saying about preaching throughout this implicit and developing stream of consciousness.

One word about bias. I was born and reared in the Seventh-day Adventist tradition, and I am currently a seminary professor within the same. For this reason, Ellen White was and still is a formative factor

²⁴Ibid.

²⁵Ibid., pp. 66-71. Here, Palmer proposes that a wholistic hermeneutic must include two separate foci--ontology and epistemology. "These two foci need not be either self-canceling or absolutely independent, yet they are best held in sufficient separateness for one to instruct the other."

as I continue to reflect upon my Adventist heritage. Yet, my purpose here is to bring into sharp focus the true intentions of Ellen White, devoid of the "hagiographic blur" which can distort too often the original intentions of any author.

Chapter 2

ELLEN WHITE AND NINETEENTH-CENTURY AMERICAN PREACHING

A Biographical Sketch

No definitive biography of Ellen G. White has yet been written.¹ This brief sketch intends to set the context for the practice and concept of preaching in Ellen White's life. Emphasis will fall upon her developing speaking experience, without discussing her voluminous writings on ecclesiology, theology, health, education and biblical eschatology. This sketch is based upon her statements and those of James White.²

The Early Years. With her twin sister Elizabeth, Ellen was born on November 26, 1827, in the small community of Gorham, west of Port-

¹Cf. Arthur L. White, "A Brief Biography of Ellen G. White," in Notes and Papers Concerning Ellen G. White and the Spirit of Prophecy (Washington: Ellen G. White Estate, 1974), pp. 179-188. Currently a definitive biography is in process by White and Graybill of the Ellen G. White Estate. Cf. Ron Graybill, "The Ellen G. White Biography: Plans and Perspectives" (Washington: Ellen G. White Estate, n.d.).

²Ellen G. White published a number of autobiographies which provide an important guide to the research: My Christian Experience, Views and Labors in Connection with the Rise and Progress of the Third Angel's Message (Battle Creek: James White, 1860). This was enlarged and included in a work by James White, Life Sketches, Ancestry, Early Life, Christian Experience and Extensive Labors of Elder James White and His Wife, Mrs. Ellen G. White (Battle Creek: Seventh-day Adventist Publishing Association, 1880). Both of these went out of print. In 1915 a new combination autobiography/biography appeared: Life Sketches of Ellen G. White (Mountain View, CA: Pacific Press Publishing Association, 1915). On page 254 her autobiography ends. Crisler, White and Robinson take up the completion of her biography from pp. 255-480. Cf. also 1T 9-112.

land, Maine. There were eight children in the family of Robert and Eunice Harmon.³ The family remained at Gorham for a few years following the birth of the twins, but in the early 1830s they moved east to the larger town of Portland where Robert Harmon could take advantage of better business and educational opportunities.

Ellen Harmon was born and reared in the Methodist Episcopal Church. Her parents held a "prominent connection" within the church and worked devotedly for the heart conversion of people in their community. All eight Harmon children, in time, were "converted and gathered into the fold of Christ."⁴ This Methodist connection was a happy experience for the Harmon family over a period of forty years.

At the age of nine, young Ellen was involved in an incident that was to affect her whole life. While walking home from school with her twin sister and another friend, she got into a dispute with an older girl. The older girl threw a rock which hit Ellen on the nose. She fell to the ground unconscious and was carried home where she lay in a confused state for three weeks.⁵ All hope was given up for her recovery, and Ellen began to prepare herself for death. Describing this time, she said:

I desired to become a Christian, and prayed earnestly for the forgiveness of my sins. I felt a peace of mind resulting, and loved everyone, feeling desirous that all should have their sins forgiven, and love Jesus as I did.⁶

In time, Ellen began to recover and started the painful process

³Artemas C. Harmon (ed.) The Harmon Genealogy (Washington: Gibson Brothers, 1920).

⁴LS 17. ⁵LS 18. ⁶LS 18.

of accepting her disfigurement. The rock had broken her nose, and every feature of her face seemed changed.⁷ Yet, the intensity of her religious experience seemed to be the sustaining force which helped her adapt and continue living. She shared this intensity of experience in an incident which happened to her after her accident. She was still nine years old.

I well remember one night in winter when the snow was upon the ground, the heavens were lighted up, the sky looked red and angry, and seemed to open and shut. The snow looked like blood. The neighbors were much frightened. Mother took me out of bed in her arms, and carried me to the window. I was happy. I thought Jesus was coming, and I longed to see Him. My heart was full. I clapped my hands for joy, and thought my sufferings were ended.⁸

One is able to perceive, even at this early age, the influence of Adventist thinking which was growing in intensity in New England during the 1830s and 1840s.

About the same time, another incident was to have a permanent effect upon her life. A few months before her accident, Ellen had picked up a scrap of paper on the way home from school. On it was the story of an Englishman who was preaching that the world would end in about thirty years.⁹ This greatly concerned her, since it contradicted her belief in a temporal millennium.

I took this paper home and read it to the family. . . . I was seized with terror; the time seemed so short for the conversion and salvation of the world. Such a deep impression was made upon my

⁷MCE 8, 9. ⁸MCE 9, 10.

⁹She does not identify the Englishman by name. For the British pre-millennial position, see Ernest R. Sandeen, "Millennialism," in Edwin Scott Gaustad (ed.) The Rise of Adventism (New York: Harper & Row, 1974), pp. 104-118. For the American development, see James West Davidson, The Logic of Millennial Thought (New Haven: Yale University Press, 1977).

mind by the little paragraph on the scrap of paper, that I could scarcely sleep for several nights, and prayed continually to be ready when Jesus came.¹⁰

This beginning awareness of Adventism no doubt was influential as she responded to the frightening weather phenomena during a winter evening that same year.¹¹

In 1839 William Miller visited Portland, Maine, and presented a series of lectures on the second coming of Christ. Ellen Harmon faithfully attended these and says: "This had a great effect upon me. I knew that I must be lost if Christ should come, and I be found as I then was."¹² The following summer, she was converted at the Methodist campmeeting in Buxton, Maine. Soon afterward she was baptized "by immersion" by a reluctant Methodist minister who "chose to sprinkle the candidates."¹³ That same afternoon she was received into full membership of the Methodist Episcopal Church.

Two years later, in June of 1841, she attended William Miller's second series of lectures at the Casco Street Church in Portland, Maine.

¹⁰LS 20, 21.

¹¹Cf. above, fn. 8, and MCE 9, 10.

¹²EV 12. No doubt she was influenced by William Miller's style. "Mr Miller's manner of preaching was not flowery or oratorical, but he dealt in plain and startling facts, that roused his hearers from their careless indifference. He supported his statements and theories by Scripture proof as he progressed. A convincing power attended his words, that seemed to stamp them as the language of truth." LS 27. Cf. Advent Herald, VII (February 14, 1844), 9. Charles Elliot Weniger, "A Critical Analysis and Appraisal of the Public Address of William Miller, Early American Advent Lecturer" (unpublished Ph.D. dissertation, University of Southern California, 1948).

¹³EV 13.

She felt it a privilege to attend these meetings, since she had become discouraged.

I frequently attended the meetings, and believed that Jesus was soon to come in the clouds of heaven; but my great anxiety was to be ready to meet Him. My mind constantly dwelt upon the subject of holiness of heart. I longed above all things to obtain this great blessing, and feel that I was entirely accepted of God.¹⁴

She struggled over the difference between justification, sanctification and an eternally burning hell. She had heard of the Methodist idea of sanctification but felt it to be far beyond her reach. "It seemed to me that I was different from them, and forever shut out from the perfect joy of holiness of heart."¹⁵

During 1842 she constantly attended the Second Advent meetings in Portland. By now, Ellen "fully believed the Lord was coming."¹⁶ But she was greatly overcome by despair at her inability to pray publicly. This "duty" to pray publicly "was impressed upon my mind so forcibly that when I attempted to pray in secret, I seemed to be mocking God, because I failed to obey His will."¹⁷ This agony,¹⁸ along with the fear of an eternally burning hell, overwhelmed her for three long weeks. She then had a dream in which she saw Jesus:

¹⁴EV 27, 28. In this early account one is able to perceive the Methodist concept of "holiness" and "second blessing."

¹⁵EV 28. ¹⁶EV 15.

¹⁷LS 32. Cf. "Our Work," ST (August 2, 1841), 69, 70.

¹⁸This childhood anxiety about religion was a fairly common phenomenon among New England children. See Joseph F. Kett, "Growing Up in Rural New England, 1800-1840," in Tamara K. Hareven (ed.) Anonymous Americans (Englewood Cliffs: Prentice-Hall, 1971), pp. 1-16. I am indebted to Numbers for this reference; cf. Ronald L. Numbers, Prophetic-ess of Health (New York: Harper & Row, 1976), p. 214, fn. 12.

I tried to shield myself from His gaze, feeling unable to endure His searching eyes; but He drew near with a smile, and laying His hand upon my head, said, 'Fear not.' . . . His presence awoke in me a holy reverence and an inexpressible love.¹⁹

This dream gave Ellen renewed hope.

She shared this experience with her Methodist minister, Elder Stockman, for she had great faith in him and perceived him to be a "devoted servant of Christ." Upon hearing her story, he placed his hands upon her head and with tears in his eyes said:

Ellen, you are only a child. Yours is a most singular experience for one of your tender age. Jesus must be preparing you for some special work.²⁰

This brief encounter of pastoral care with Elder Stockman, according to Ellen, had more influence on her concept of God's love and tenderness than all the sermons and exhortations she had heard up to that point in her life.²¹ Apparently she recounted this experience in later years as she wrote about the relationship between preaching and pastoral care.

Now she even ventured to pray in public. As she did, she says: "The burden and agony of soul that I had so long endured left me, and the blessing of the Lord descended upon me like the gentle dew."²² She lost consciousness of her surroundings and was "struck down" under the Spirit of God.²³ Unable to go home following this experience, she

¹⁹LS 35.

²⁰LS 36.

²¹LS 37.

²²LS 38.

²³Physical manifestations of this sort were commonplace in Ellen White's time. See Edwin Scott Gaustad, A Religious History of America (New York: Harper & Row, 1974), pp. 148, 149. He quotes Peter Cartwright's Autobiography: "I have seen more than a hundred sinners fall like dead men under one powerful sermon" Sydney E. Ahlstrom, A Religious History of the American People (New Haven: Yale University Press, 1972), p. 436. For a Seventh-day Adventist discussion of Ellen White's psycho-physical experience, see Francis D. Nichol, Ellen G. White and Her Critics (Washington: Review and Herald

stayed with her uncle. But the next day when she returned home, she discovered that "a great change had taken place in my mind. It seemed to me that I could hardly be the same person that left my father's house the previous evening."²⁴

The Adventist experience was to have its effect on the Harmons' relationship to the Methodist Church. By 1843, the Adventist movement was no longer as widely accepted as it had been in the 1830s. Churches and clergy were not open to Adventist lectures. Some began leaving the churches; others were disfellowshipped.²⁵

Being a good Methodist, Ellen attended the class meetings in the church and private homes. It was in these class meetings that she began to feel separate from the other church members. When she shared her experience of love and peace, along with the expectation of the Lord's coming, several were offended:

In my simplicity I expected that my Methodist brethren and sisters would understand my feelings and rejoice with me, but I was disappointed; several sisters groaned and moved their chairs noisily, turning their backs upon me. I could not think what had been said to offend them, and spoke very briefly, feeling the chilling influence of their disapprobation.²⁶

Publishing Association, 1951), pp. 26-36. Several non-SDA bibliographic references on the subject are given in Numbers, p. 214, n. 13.

²⁴LS 38, 39.

²⁵William Miller initially encouraged Adventists to stay within their churches. It was not until 1843/44 that he encouraged people to leave the Protestant churches ("daughters of the harlot"). See David R. Arthur, "Millerism," in Gaustad, Rise, pp. 163, 164. Cf. ST (August 23, 1843), 5; Advent Herald (February 14, 1844), 9; ST (August 2, 1841), 69, 70.

²⁶LS 43.

At the last class meeting she attended, Ellen again shared her testimony that Christ's coming was near at hand and that her belief in this great hope had stirred her soul "to seek more earnestly for the sanctification of the Spirit of God."²⁷ But she was interrupted by the class leader who said: "You received sanctification through Methodism, through Methodism, sister, not through an erroneous theory."²⁸

Shortly after this, the Harmon family was visited by the pastor. They were informed that their faith in the Second Advent was not in agreement with Methodism. The family asked the minister for a single Bible text which refuted their faith, but not wanting to discuss the issue, he merely advised the family "to quietly withdraw from the church, and avoid the publicity of a trial."²⁹ Instead, the family demanded a church trial in order to know and understand the charges. At the trial,

The single charge preferred was that we had walked contrary to their rules. Upon asking what rules we had violated, it was stated, after a little hesitation, that we had attended other meetings, and had neglected to meet regularly with our class.³⁰

The following Sunday, the Harmon family's names were read off and discontinued from the Casco Street Methodist Church.

He stated that we were not expelled on account of any wrong or immoral conduct, that we were of unblemished character and enviable reputation; but we had been guilty of walking contrary to the rules of the Methodist Church.³¹

²⁷LS 46. ²⁸LS 46.

²⁹LS 50, 51. ³⁰LS 52.

³¹LS 53. A copy of the Casco Street Methodist Church Membership List and record of actions taken against the Harmon family is located in the Heritage Room of the Loma Linda University Library.

And so the Harmon family joined the growing ranks of the "discontinued" and "with carefulness and trembling . . . approached the time when our Saviour was expected to appear."³²

One cannot help noticing the similarities between Ellen Harmon's experience in the Methodist Church and the pattern recommended by the Second Adventist General Conference at Lowell, Massachusetts, on June 13-17, 1841. A summary of that action, printed in the Signs of the Times, was:

- (1) A personal consecration to God with an habitual spirit of prayer and watchfulness.
- (2) Personal conversation with others on religion, especially on the nearness of the Lord's coming.
- (3) Formation of Bible classes for mutual study on the Second Advent.
- (4) Social meetings for prayer and exhortation to promote spirituality among believers.
- (5) Recommending the practice of questioning ministers on the subject. "You have the right to expect and require of them a rational explanation of the Bible."
- (6) Circulation of books.
- (7) As a general rule, stay in your churches and work for an acceptance within.
- (8) Labor with gentleness and simplicity of heart as one is opposed and scorned.
- (9) Establishment of Second Advent Libraries.³³

Following the disappointments of 1843 and 1844, Adventism became fragmented during a period of reevaluation and bitterness. "It was a

³²LS 54. This period was 1843-1844. For a full discussion of Millerite time setting, see Arthur, pp. 163, 164.

³³ST (August 2, 1841), 69, 70.

bitter disappointment that fell upon the little flock whose faith had been so strong and whose hope had been so high."³⁴

During those few months following October 22, 1844, Ellen Harmon began to exert a formative influence upon the fragmented Adventist believers. As Fawn M. Brodie says:

. . . this tiny, energetic, resourceful mystic who rescued the Adventist movement--after the staggering disappointment of 1844 when Jesus failed to come as Miller had promised--and welded the scattered fragments into a vital religiomedical organization³⁵

In December of 1844 Ellen Harmon had her first "vision," in which she was shown the travels of the Advent people to heaven.³⁶ This was to be the first of hundreds of such "manifestations" that she would have during her lifetime.³⁷ It was also the beginning of a "prophetic leadership" by this seventeen-year-old girl. She began to travel in 1845 throughout the New England states, fighting fanaticism and extremism, attempting to bring courage to the disheartened and counsel to the fanatical. During those early years she fought hard against sectarian tendencies, self-righteousness, spiritual magnetism, perfectionism, extreme revivalism, no work doctrines, mesmerism and time-setting.³⁸

³⁴LS 61. Cf. below, p. 87, fn. 8.

³⁵Fawn M. Brodie, "Ellen White's Emotional Life," Spectrum, VIII (January 1977), 13-15.

³⁶For a full description, see LS 64-68.

³⁷She experienced approximately 2,000 "visions" and "dreams" during her lifetime. For a discussion of Ellen White's "visions," see Notes and Papers, pp. 45-60. Arthur L. White, Ellen G. White: Messenger to the Remnant (Washington: Ellen G. White Publications, 1956), pp. 22-25. Nichol, pp. 26-86. See also above, fn. 23.

³⁸LS 77-94. Cf. Whitney R. Cross, The Burned-Over District (New York: Harper & Row, 1950).

On August 30, 1846, Ellen Harmon married James White, and together they set out on long missions of encouragement and exhortation to the scattered Adventist believers in the East and Midwest. These early years of marriage were times of extreme poverty and hardship. At times James would work at such manual labor as hauling stone or chopping wood for a meager fifty cents a day. Life was very difficult for the young married couple, and, at times, even a mere existence was in question. Ellen tells how at one time she went through great depression, crying aloud for hours and finally fainting.³⁹ Their first son, Henry, became sick and almost died. But in spite of it all, they continued to travel and minister to the fragmented Adventist believers.

While speaking in different churches, James would usually speak first, giving the "discourse." Ellen would follow with her "exhortation" or "testimony."⁴⁰ These early years of public speaking (ca. 1844-1845) were difficult for Ellen White. Even before her marriage, she withdrew in horror at the thought of telling to others the things that had been shown to her in vision.

My health was so poor that I was in constant bodily suffering, and to all appearance had but a short time to live. I was only seventeen years of age, small and frail, unused to society, and naturally so timid and retiring that it was painful for me to meet strangers.⁴¹

She prayed that this responsibility might be removed from her. But a voice kept telling her, "Make known to others what I have revealed to you."⁴² Finally, with courage and a chance to speak, she

³⁹LS 106. ⁴⁰LS 173, 175, 178, 179.

⁴¹LS 69. ⁴²LS 69, 71.

bore her first public testimony in Portland, Maine (ca. Spring, 1845):

For three months my throat and lungs had been so diseased that I could talk but little, and that in a low and husky tone. On this occasion I stood up in meeting and commenced to speak in a whisper. I continued thus for about five minutes, when the soreness and obstruction left me, my voice became clear and strong, and I spoke with perfect ease and freedom for nearly two hours.⁴³

At this early age she began a pattern of speaking from one to two hours,⁴⁴ although one sermon was reported to have been three hours in length and another was only ten minutes.⁴⁵

During these early years, James White, Ellen White and Joseph Bates⁴⁶ largely pioneered leadership in the Adventist group. Following the disappointment of 1844, the Millerite movement had split three ways.⁴⁷ The majority group, including Miller, felt themselves to be correct in applying the 2300 day prophecy and the parable of the Bridegroom to the Second Advent, but that they had been in error in their chronology. A second, minority group, became known as "Spiritualizers" or "Spiritualists." They believed that the Second Advent had actually occurred but that Christ had come spiritually, in the saints. A third, minority group, still insisted that the Second Advent was personal,

⁴³LS 72.

⁴⁴LS 179, 180, 265; 4T 275, 279, 281; cf. Horace John Shaw, "A Rhetorical Analysis of the Speaking of Mrs. Ellen G. White, A Pioneer Leader and Spokeswoman of the Seventh-day Adventist Church" (unpublished Ph.D. dissertation, Michigan State University, 1959), p. 252, fn.

⁴⁵Shaw, pp. 526, 527.

⁴⁶Cf. "Bates, Joseph," in Don F. Neufeld (ed.) Seventh-day Adventist Encyclopedia (rev. ed., Washington: Review and Herald Publishing Association, 1976), pp. 132-134.

⁴⁷*Ibid.*, p. 897.

literal, and yet future, but that the event in 1844 was not the Second Advent.⁴⁸ The prophetic chronology had been correct but the error lay in the event expected.

Among this third group were the early leaders of the Seventh-day Adventist Church--James White, Ellen White, and Joseph Bates. This group became known as "Sabbatarian Adventists" or "friends of the Sabbath," following their acceptance of the seventh day of the week as the Sabbath. This doctrinal position came about as the result of the "Sabbath Conferences" from 1848-1850.⁴⁹ There was considerable opposition to church organization during these early years. Much of this was due to their Millerite background which looked upon church organization as "Babylon." But organization was inevitable. Several problems which arose in the 1850s forced the Sabbath-keeping Adventists to look at the issue. The legal problems of Church property ownership, the administration, leadership and support of ministry, the threat of fanaticism, etc., confronted the floundering movement with the importance of organization. In 1860 the name "Seventh-day Adventist" was chosen, in the words of Ellen White, as "a standing rebuke to the Protestant world."⁵⁰ In 1861 the Seventh-day Adventist Publishing Association was incorporated, and the first local conference was organized. The General Con-

⁴⁸This group reinterpreted the 1844 event as the beginning of the "investigative judgment"--a preliminary phase to the final judgment by God which inaugurates Christ's eternal reign of righteousness. Cf. Ibid., pp. 669-673.

⁴⁹There were six "Sabbath Conferences" in 1848; six in 1849; ten in 1850. James and Ellen White attended the majority of these.

⁵⁰1T 223.

ference of Seventh-day Adventists was organized in 1863.

Throughout this period (1840s-1860s), James and Ellen White played a major role in the developing church. In 1848-1849 they traveled to Connecticut, western New York, Massachusetts and New Hampshire. During the summer of 1849, while in Middletown, New Hampshire, James White published a little paper called Present Truth. In 1850, from Auburn, New York, he published the Advent Review. The same year in Paris, Maine, he published the Advent Review and Sabbath Herald.⁵¹ During the summer of 1853, James and Ellen White made their first visit to Michigan. Here they ran into some difficulty with a fanatical group called "The Messenger Party."⁵² That fall they returned to New York where Ellen suffered what was apparently a stroke,⁵³ but she recovered, and they both set out again for Michigan and Wisconsin in 1854.

In 1855 they moved to Battle Creek, Michigan, where they set up the publishing work. From this place they made numerous trips into Iowa and Ohio. While in Battle Creek, their youngest boy, Herbert, died. Henry, their oldest, died three years later in Topsham, Maine. The demanding travel schedule, lack of rest and emotional strain took their toll on James White as well.

A Messenger With a Message. The sudden sickness which came upon James White in 1865 had a significant impact upon Ellen White's prac-

⁵¹The Advent Review and the Advent Review and Sabbath Herald were two distinct publications. Cf. LS 136, fn. 1.

⁵²LS 149. ⁵³LS 151.

tice and concept of preaching. James White played perhaps the most important leadership role during the formative years of the Seventh-day Adventist Church. Not only was he carrying heavy editorial responsibilities (editor of the Review and Herald, 1851-1855, 1861-1864, 1871-1872, 1873-1877, 1880-1881), but he also led out in the establishment of the name "Seventh-day Adventist" in 1860, the organization of the first local conference in Michigan in 1861, and the establishment of the General Conference in 1863. He held the presidency of the General Conference three different terms (1865-1867, 1869-1871, 1874-1880). He was a man with tremendous energy, driving himself hard in his work, with the result that he suffered a stroke on August 16, 1865, from which he never fully recovered. He died suddenly on August 6, 1881.⁵⁴

Following his stroke, Ellen White began to assume a larger role in public speaking. Of this time she said:

During the years that followed the recovery of my husband, the Lord opened before us a vast field of labor. Though I took the stand as a speaker timidly at first, yet as the providence of God opened the way before me, I had confidence to stand before large audiences.⁵⁵

During this period the Review and Herald gives regular reports of Ellen White's increased speaking responsibilities. Most of her speeches were

⁵⁴For bibliographical information on James White, see "White, James," in Neufeld, pp. 1598-1604. Virgil Robinson, James White (Washington: Review and Herald Publishing Association, 1976).

⁵⁵LS 195. The "Ellen G. White Bibliographic File" also makes a similar observation of this period: "It was during this period of James White's feebleness that EGW began to lead out in Sabbath meetings and others, while JW spoke but a short time. Previously she had followed the Sabbath sermons with her testimonies and exhortations taking the lesser role."

reported to be one to two hours in length.⁵⁶

James White's death in Battle Creek was a heavy blow to Ellen. She was "completely prostrated" in bed "balancing between life and death."⁵⁷ Carried to his funeral on August 13, she felt the need of speaking a word of hope to the crowded Battle Creek Church. The one who most needed the word of hope became the proclaimer of hope to the gathering: "As I arose, strength was given me, and I spoke for about ten minutes, exalting the mercy and love of God"⁵⁸

One week later, she was back in the pulpit of the Battle Creek Church where she spoke for an hour and encouraged the members to sustain one another in words and actions.⁵⁹ She then moved to Healdsburg, California.

In October, after arriving in California, Ellen White attended campmeeting in Sacramento. She spoke nearly every day and during the last Sunday she spoke on temperance before five thousand people.⁶⁰ The records for this period show a marked increase in Ellen White's public speaking, even though she was still recovering from grief and still had poor health. Sensing the need to assume a larger responsi-

⁵⁶Cf. RH (February 19, 1867), 126, 127; (February 26, 1867), 138; (March 12, 1867), 163, 164; (March 19, 1867), 175; (April 9, 1867), 211; (April 23, 1867), 235; (April 30, 1867), 244, 245; (May 14, 1867), 271; (July 9, 1867), 56, 57; (July 16, 1867), 72. The terms "speaking" and "speeches" are used intentionally, since she never refers to her speeches as "preaching" or "sermons" until the 1880s.

⁵⁷LS 252.

⁵⁸LS 252.

⁵⁹Cf. RH (August 23, 1881), for a report on this sermon.

⁶⁰ST (January 12, 1882); (cf. LS 258, 259).

bility after her husband's death, she relentlessly pursued the task of visiting, speaking and writing.

A year later an experience confirmed her urgings to preach during a campmeeting at Healdsburg, California, on October 6-16, 1882. She was confined to a wheelchair with a severe case of malaria; yet, sensing the need to "bear her testimony," she asked to be taken to the campmeeting where she could enjoy the meetings. On Sabbath morning, though "very feeble, hardly able to leave her bed," she asked to be taken to the large tent and placed where she could hear the speaker. A large sofa was prepared in the front with its back toward the congregation.

After the sermon, given by Elder J. H. Waggoner, Crisler says:

Mrs. White said, 'Help me to my feet.' Sister Ings and her son lifted her up, and she was led to the desk. Laying hold of the pulpit with both hands, she began, in a feeble way, to tell the people that this might be the last time they would hear her voice at camp meeting. After she had spoken a few sentences, there was a change in her voice and attitude. She felt a thrill of healing power. Her voice strengthened, and her sentences came clear and full. As she proceeded with her address, her strength was manifest. She stood firmly, and did not need to hold onto the desk for support.⁶¹

In relating this experience, Ellen White said:

I testify to all who read these words that the Lord has healed me. Divine power has wrought a great work for me, whereof I am glad. I was able to labor every day during the meeting, and several times spoke more than one hour and a half.⁶²

This "Healdsburg healing" became a confirming experience in which she felt placed under a "renewed obligation" to "shed upon

⁶¹LS 262, 263. For J. H. Waggoner's account, see ST (October 26, 1882). For Ellen White's account, see ST (November 2, 1882).

⁶²LS 264, 265.

others the blessed radiance which He has permitted to shine upon me."⁶³

Following this experience, Ellen White embarked on an extensive speaking tour. In one four-week period, she preached ten sermons, traveled two hundred miles and wrote two hundred pages for Volume 4 of Spirit of Prophecy.⁶⁴ It is during this period that she began to reflect and write upon the place and importance of preaching. No doubt her husband's death forced this upon her, for at his death she had "covenanted" with God to "labor more earnestly and devotedly than ever before to present the truth both by pen and voice."⁶⁵ Prior to 1881 she never had a fully recognized sermon appear in the Review and Herald "sermon" column, but following this time, her sermons were a regular feature in its "sermon" column.⁶⁶ Also, Shaw's listing of sermons demonstrates that the majority of her sermons follow the death of James White.⁶⁷

On August 12, 1883, she undertook an intense and demanding speaking schedule in the East. It started in Battle Creek on August 18 and continued for over four months, until her return to Oakland on December 30. The issues of the Review and Herald and Life Sketches reflect those demanding speaking appointments. It was her first major trip and first return to Battle Creek since her husband's death two years earlier. "Sabbath morning [August 18, 1883] I spoke to the large

⁶³LS 265. ⁶⁴LS 267.

⁶⁵RH (November 6, 1883). ⁶⁶Cf. Appendix A.

⁶⁷Cf. Appendix B. Shaw's list should be viewed as indicative, not definitive. This researcher has found six additional early sermons (pre-1881) in the Review and Herald.

congregation assembled in the Tabernacle. The Lord gave me strength and freedom" Of the following day she said, "On Sunday morning I spoke to about seventy-five of the workers connected with the office of the Review and Herald."⁶⁸

That same afternoon at 4 p.m. found her speaking to five hundred persons in a park who were gathered for a WCTU temperance rally. Following the "sound and forcible" presentation of an Elder Mather, she "spoke about thirty minutes in regard to the great work of reform."⁶⁹ In the evening she "spoke by invitation at the Sanitarium. It was estimated that about four-hundred persons were assembled."⁷⁰ The next day (August 20) she again gave an evening address to the Review employees.⁷¹

The "Ellen G. White Bibliographic File" records the intense schedule she then followed from August 23 to December 30, 1883. In brief, it is as follows:

August 23-28, campmeeting at Worcester, Massachusetts.

" . . . most of the preaching fell upon Elder Van Horn and Sister White." RH, September 4, 1883, p. 569.

August 30-September 4, campmeeting at Montpelier, Vermont.

"Sister White spoke every day regularly with her usual freedom." RH, September 11, 1883, p. 585.

September 6-11, campmeeting at Waterville, Maine. She was

"ready to bear her part in the meeting." ST, September 27, 1883, p. 429.

September 14-17, campmeeting at Union Square, New York. Though suffering from severe cold, she spoke Sabbath, Sunday and Monday with her usual freedom. RH, September 25, 1883, p. 617.

September 21-25, campmeeting at Crete, Nebraska. "The preaching was done by Sr. White, Elder Farnsworth, and the writer [I. D.

⁶⁸LS 269. ⁶⁹RH (November 6, 1883), 690.

⁷⁰RH (October 16, 1883), 641. ⁷¹Ibid.

Van Horn]. " More than 1,200 heard her on Sunday afternoon. RH, October 9, 1883, p. 630.

September 26-October 2, campmeeting at Battle Creek. "The benefit of the labors and attendance of Sr. White at this meeting cannot be over estimated." RH, October 9, 1883, p. 630.

October 4-9, campmeeting at Bunker Hill, Indiana. She spoke "four times with her usual freedom." RH, October 16, 1883, p. 650.

October 10-31, back in Battle Creek. Sick. Her son Willie wrote of her illness: "It is the annual attack of malaria, hard cold, and overwork." ST, November 1, 1883, p. 492.

October 30-November 7, Bible Reader's Institute in Battle Creek. "I bore my testimony to those assembled in the Tabernacle." Letter 15, 1883.

November 8-20, General Conference in Battle Creek. She attended the meetings and gave many "morning talks" to ministers, as well as discourses to the people.

Latter part of November, she attended a ten-day Bible and Missionary Institute in South Lancaster, Massachusetts. RH, January 15, 1884, pp. 33, 34.

December 7-10, attended general meeting in Wellsville, N.Y. "Sunday I attended three meetings of our people, and at each one spoke about half an hour. . . . In the afternoon I walked half a mile to the Baptist church, and for an hour and a half spoke to a full house." RH, February 5, 1884, p. 81.

December 10-15, back in Battle Creek and "very weary" but spoke Friday night to the helpers in the Sanitarium and on Sabbath, December 15, to a large congregation in the Tabernacle. RH, February 5, 1884, p. 82.

December 16, left Battle Creek for Chicago, where she spoke to "believers" for an hour and a half.

December 22, spent Sabbath in Winnemucca, Nevada, for two hours, and spoke to believers with "as much freedom as when speaking to thousands in our large churches or at camp meetings." RH, January 29, 1884, p. 65.

December 29, spoke to the church in Oakland. About two hundred were in attendance.

December 30, back home in Healdsburg.

It was a demanding pace for her. By 1883 she had crossed the plains seventeen times.⁷² But it was to be a pattern for the rest of her life, as long as her health permitted. It was also during this period of intense speaking that she began to write about the importance of preaching, giving counsel to preachers, urging them to greater effectiveness in the proclamation of the gospel.

From 1885-1887 she was in Europe. Much of her time was spent in residence at the "Imprimerie Polyglotte" in Basel, Switzerland. Nevertheless, she traveled and spoke extensively, visiting Great Britain, Italy, Denmark, Norway, Sweden, France and Germany.⁷³

During the 1880s she began to bring to focus the importance of a return to "primitive godliness." Striking out against the cold formalism, dry discourses and harsh legalism which had crept into Adventism, she urged the ministry and laity to experience the living faith of Jesus.

This was to have a critical impact upon the 1888 General Conference held in Minneapolis, Minnesota.⁷⁴ The concept and experience of "righteousness by faith" was presented and accepted by some, rejected

⁷²ISM 60, 73.

⁷³LS 281-308. For a listing of her sermons preached in Europe, see Shaw, pp. 560-588.

⁷⁴Cf. A. V. Olson, Through Crisis to Victory 1888-1901 (Washington: Review and Herald Publishing Association, 1966). LeRoy Edwin Froom, Movement of Destiny (Washington: Review and Herald Publishing Association, 1971). Notes and Papers, pp. 149-164. Norval F. Pease, By Faith Alone (Mountain View, CA: Pacific Press Publishing Association, 1962). A. W. Spalding, Origin and History of Seventh-day Adventists (Washington: Review and Herald Publishing Association, 1962), II, 281-303.

by others. Ellen White tirelessly wrote that the message of Christ's righteousness must be accepted if the church was to survive. The period 1888-1901 was critical for the church, and she played a guiding role in theological and institutional development.⁷⁵

From 1891-1900 Ellen White resided in Australia where she guided in the establishment of Adventism. Even though severely ill during her first year, she still maintained a limited speaking schedule. If necessary, she would be carried to the platform and preach from an easy chair.⁷⁶ During this period of personal crisis she wrote:

Although infirmities were still my companions night and day, the Lord gave me grace to bear them. Sometimes when I felt unable to fill my appointments, I would say, 'In faith I will place myself before the people'; and when I did this, strength was given me to rise above my infirmities, and to bear the message the Lord had given me.⁷⁷

Not only was her health poor during those early years, but the halls where church was held were far from favorable. In a letter to the church at Battle Creek, she spoke of the unhealthy speaking conditions:

The hall in which I spoke last Sabbath cannot be properly ventilated; it is completely surrounded by other rooms, and is lighted only from the roof. The air was so impure as to be really sickening. A curtain stretched across the end of the hall, back of the platform, separates this apartment from the next, but there is such a draft that the speaker's stand has been removed from this platform and placed upon a lower one made for the purpose. Notwithstanding this precaution, the draught was so strong that I had to keep a heavy shawl drawn close about my neck while speaking. Now

⁷⁵ Cf. Olson.

⁷⁶ LS 335. During this period in Australia, she was severely afflicted with neuritis. Her diary reflects the enormous pain and accompanying discouragement she experienced.

⁷⁷ LS 343.

my lips are swollen and painful from the effect of the cold and the foul air.⁷⁸

Despite her feebleness, she helped organize the first Australian campmeeting in 1894⁷⁹ and was instrumental in the establishment of the Avondale School.⁸⁰ Avondale was to become an important asset to the growing mission work of Adventism.⁸¹

By 1901 the General Conference administration in Battle Creek was so confused and mismanaged that Ellen White again gave formative leadership to the developing church. The day before the opening General Conference session, she said: " . . . the management of the work is becoming confused in itself. . . . God calls for a change."⁸² On the opening day of the session she addressed the group:

Greater strength must be brought into the managing force of the Conference. . . . God has not put any kingly power in our ranks to control this or that branch of work. The work has been greatly restricted by the efforts to control it in every line. . . . There must be a renovation, a reorganization; a power and strength must be brought into committees that are necessary.⁸³

Lashing out against the elite few in control, she urged that the "little circle of authority" must be broadened if the church was to grow.

By 1903, following two disastrous fires in Battle Creek,⁸⁴ the General Conference headquarters were moved to Washington, D.C., along

⁷⁸General Conference Daily Bulletin (1893), 13.

⁷⁹LS 344-348. ⁸⁰LS 349-378. ⁸¹GCB (1909), 82, 83.

⁸²Unpublished manuscript quoted in LS 285.

⁸³GCB (1901), 25, 26.

⁸⁴Ellen White saw the destruction of the Battle Creek Institutions as the judgment of God because of creeping secularism, fanaticism and lack of spirituality. GCB (1903), 5, 6; RH 82:21; RH 80:4;

with the Review and Herald Publishing Association. Ellen White confirmed this as "a step in the right direction."⁸⁵

During her later years, Ellen White exerted a strong leadership role in church organization, educational institutions and medical facilities.

She had been involved with the health reform movement since the 1860s and received her initial "health reform vision" on June 5, 1863.⁸⁶ Sensing the importance of healthful living, she urged the establishment of an Adventist institution where health reform could be practiced along with natural healing remedies. On September 5, 1866, the Western Health Reform Institute opened; in 1877 it became the world-famous Battle Creek Sanitarium under the direction of John Harvey Kellogg, M.D. Other medical institutions followed under her guidance: St. Helena Sanitarium (1878), Paradise Valley Sanitarium (1904), Glendale Sanitarium (1905), Loma Linda Sanitarium (1906), and the College of Medical Evangelists (1910).

Ellen White also led in the establishment of educational facilities: Battle Creek College (1874) and the Avondale School (1895). In 1901 she urged that Battle Creek College be sold and moved elsewhere. Emmanuel Missionary College (now Andrews University) was established in

RH 80:15. For a contemporary discussion of the Battle Creek fires, see RH (December 8, 1977).

⁸⁵RH (October 1, 1903).

⁸⁶Cf. Dores E. Robinson, The Story of Our Health Message (3rd ed., Nashville: Southern Publishing Association, 1965); Numbers; A Discussion and Review of Prophetess of Health (Washington: Ellen G. White Estate, 1976).

Berrien Springs, Michigan. In 1904 she helped found Madison College and Columbia Union College. In 1906 she gave strong leadership in the establishment of what is now Loma Linda University.

The last few years of her life were spent in St. Helena, California. This time was largely spent in writing, personal counsel and publishing books. During these years she set out to collate, with the help of her son W. C. White, the many thousands of pages of letters and manuscripts. But even at 82 years of age she still participated in the life of the church. In 1909 she traveled over eight thousand miles in five months, speaking to "audiences, large and small, seventy-two times, in twenty-seven places from California to Maine and from Alabama to Wisconsin."⁸⁷ On this trip she attended the 1909 General Conference in Washington, D.C. and spoke a number of times, urging the church to undertake a strong inner-city program in the large cities of the East.⁸⁸

The last two years were times of difficulty in which she struggled with failing health. On February 13, 1914, she fell and broke her leg. This confined her to a bed and hastened her death. She died on July 16, 1915. Her last words to her son were, "I know in whom I have believed."⁸⁹

Women and Public Speaking in Nineteenth-Century America

Nineteenth-century America may well be dubbed the "age of experimentation." Ferment was evident in all levels of society. It was

⁸⁷LS 416.

⁸⁸GCB (1909), 136.

⁸⁹LS 449.

a time of "sectarian heyday," giving rise to transcendentalism, millennialism, spiritualism, communitarianism, and dozens of reform movements. One such reform movement--"women's rights"⁹⁰--is of special interest at this point. It would appear to set the stage for Ellen White's formative leadership and practice of preaching which in turn forced her into reflecting upon the concept of preaching.

Before the nineteenth century, the role of the American woman had been one largely of subservience. It was common practice to consign women to the same legal status as that of a Negro slave. Women had no political power and could not own property. As late as 1890 a woman could be held prisoner by her husband without court recourse.⁹¹

With the growing reform movements, women became restless, wanting to become involved in the perfecting of American society. And so a few women braved the social restrictions against their sex and moved out onto the public platform.

One social occasion which was to give impetus to women on the American platform was the popularity of lectures and oratory. These played an important educational and informational role in America

⁹⁰I am indebted to Yoakam for some of the material and direction of this section. Cf. Doris G. Yoakam, "Women's Introduction to the American Platform," in William Norwood Brigance (ed.) A History and Criticism of American Public Address (New York: Russell & Russell, 1943), I, 153-192.

⁹¹Alice Felt Tyler, Freedom's Ferment (New York: Harper & Row, 1944), pp. 424, 426. Yoakam, pp. 153, 154. Elliott states that women gained significant freedoms during the last half of the seventeenth century, due to the decline of Puritan patriarchy. In light of the eighteenth and nineteenth century attitudes toward women, it appears that this enfranchisement was short-lived. Cf. Emory Elliot, Power and the Pulpit in Puritan New England (Princeton: Princeton University Press, 1957), pp. 56-62.

during this period for a number of reasons. First, many people, especially on the frontier, either could not read or had limited access to newspapers. Second, the theater was being downplayed by most churches as an immoral institution. Oratory and lectures filled the void.

Yoakam in describing this period of the early to mid-1880s says:

In wagon or sleigh, on horseback or afoot, the farmers and their wives came, not to spend one bored hour but to give an eager evening, not to appraise the attire of their neighbors but to fill a poignant gregarious need, not to carry away the pleasing sound of rhetorical phrases but to sift out fertile grains of thought as they reluctantly turned again homeward. . . . There were speeches, teeming enthusiasm and aggressiveness, and engaging everybody's attention and feelings, either for or against what was said.⁹²

At first, women attended these lectures with their husbands. Finally some ventured out alone on the lecture-reform circuit. As early as 1828, Francis Wright came from Scotland and became a persuasive orator for reform movements. Angeline Grimkey and her sister Sarah became known in the 1830s. Abbey Kelley took up the cause in the 1840s. A contemporary of Kelley was Lucretia Mott, a remarkable Quaker woman, best known for her superb and dignified style of delivery. One observer said:

Her matter was well arranged; her language simple, but critically correct; and she stitched on proposition to proposition as adroitly, yet calmly, as if she were at home knitting a pair of socks for her sleeping grand-child, while she gently jogged its cradle with her well-employed toe.⁹³

Ernestine Rose was a regular speaker in free-inquiry meetings and a leader in numerous reform causes from the 1830s to the 1880s.

⁹²Yoakam, pp. 155, 156. William Miller's popular lectures were also a phenomenon of this era.

⁹³Quoted in Yoakam, p. 169.

Yoakam in her discussion of this period of women and the American platform divides the period into two eras--"The Auspicious Forties" and "The Final Emergence, 1850-1865." According to her, the 1840s witnessed an increase of women speakers. Examples are Lucy Stone (1847), Antoinette Brown (1850), Sallie Holly (1851). These three women, "Oberlin's trio of pioneer women orators,"⁹⁴ ranged far and wide, preaching reform before very large audiences--some friendly, many hostile.

By the 1850s women orators were becoming a common sight in many communities. Temperance, abolition of slavery, dress, health and prison reform kept these women involved in the life of a growing nation. Lists of professional lecturers began to include women. The New York Daily Tribune's lyceum list for 1859 contained 12 women in a list of 203 names.⁹⁵ This is significant in light of the fact that thirty years earlier, a woman's place was in the home and not on the platform. By the 1860s and 1870s women had become participants in, not spectators to, the American platform.

Women brought their unique form of eloquence. It was a style,

. . . based not upon a knowledge of rhetorical rules and oratorical fashions but upon the inspiration of an impelling need to be heard, upon the fervor of religion and moral conviction and upon the spontaneity of enthusiasm in purpose, that enabled them to appeal from their hearts directly to the great heart of the people.⁹⁶

As a result of these pioneer feminists in the cause of social reform, churches began to change their view toward women and the ministry. Phoebe Palmer and her physician husband Walter were national

⁹⁴Ibid., p. 180.

⁹⁵Ibid., p. 187.

⁹⁶Ibid., p. 188.

leaders in the Methodist holiness movement of the 1850s. She was to have direct influence upon the lives of Catherine Booth and Francis Willard. Both of these women felt called to preach as a result of Phoebe Palmer's ministry. In 1869 the Methodist Episcopal Church licensed Mrs. Maggie Newton Van Cott to preach. In 1853 Antoinette Brown was ordained in the Congregational Church. The Wesleyans began to ordain women in the early 1860s. The Church of God (Anderson, Indiana) in the latter part of the century had 20-26 per cent women preachers and leaders. In 1894 the Church of the Nazarene constitution guaranteed the right of women to preach.⁹⁷

Also during this period numerous books and pamphlets appeared, advocating the necessity of ordaining women. The most notable of these were Phoebe Palmer's Promise of the Father (1859), Francis Willard's Women in the Pulpit (1889), and Benjamin Titus Roberts' Ordaining Women (1891).⁹⁸ Ellen White's credentials to the "ordained ministry" are dated during this period.⁹⁹ The first one is dated October 1, 1885,

⁹⁷Cf. Donald W. Dayton and Lucille Dayton, "Women as Preachers: Evangelical Precedents," Christianity Today, XIX, 17 (May 23, 1975), 4-6.

⁹⁸Cf. Francis Willard, Women in the Pulpit (Chicago: Women's Temperance Publication Association, 1889). Phoebe Palmer, Promise of the Father, or, A neglected specialty of the last days (Boston: Denegen, 1859). Benjamin Titus Roberts, Ordaining Women (Rochester, NY: Earnest Christian Publishing House, 1891). W. B. Godbey, Woman Preacher (a pamphlet). An anonymous publication in 1905 titled Women Preachers.

⁹⁹All three credentials have the phrase "ordained minister" printed on them. Only the December 6, 1885 credential has the word "ordained" crossed out. No record exists of Ellen White's ordination service, although she carried full ministerial responsibilities. "For all practical purposes in the denomination she was considered as one who had been ordained." Letter of Arthur White to Dr. E. R. Thiele,

and authorizes her to perform ministerial duties in the Michigan Conference.¹⁰⁰ The second is dated December 6, 1885, and authorizes her to perform duties for the General Conference of Seventh-day Adventists. The third is dated November 1, 1887. It also authorizes her to perform the duties of an "ordained minister" for the General Conference of Seventh-day Adventists.¹⁰¹ Her extant sermons also appear to substantiate her increased role as a woman speaker after 1880. Of the 465 sermons listed in Shaw's research, only six come before 1880.¹⁰²

This attitudinal shift concerning the role of women in society and church no doubt played an important part in the developing practice and concept of Ellen White's preaching. As will be evident in the following chapters, the majority of Ellen White's statements about preaching came after the 1880s when she was past seventy years of age.

Trends in Homiletical Theory

The nineteenth century brought some significant changes to the concept of preaching. These changes were largely due to the religious, political and social ferment evident throughout the United States.

December 18, 1956. Located in "Question & Answer File, No. 43-B-5" of the Ellen G. White Estate.

¹⁰⁰ Although no document exists, there is mention in the Review that she received credentials by the Michigan Conference in 1871; cf. RH (February 14, 1871).

¹⁰¹ Copies of these are located in the Ellen G. White Estate Document File, DF #761.

¹⁰² For a listing of Ellen White's sermons, see Shaw, pp. 560-588. It would appear that this list needs minor revision. Cf. Appendix B. A comparison of Appendixes A and B demonstrate that there are more early sermons than those listed by Shaw.

Ernest Thompson notes this "changing emphasis" in American preaching:

. . . how preaching reflects its own age; how it stems from the preacher's experience of felt need; how it corrects the inadequacies of former generations, only itself to become distorted and partial; how it emphasizes neglected truth at the expense of old truth that will in the end inevitably rise to new life.¹⁰³

Lambertson and Abernathy, in a definitive study of American homiletical theory from 1620-1940, substantiate a number of significant shifts in the nineteenth century.¹⁰⁴ Lambertson in reviewing the period 1800-1830¹⁰⁵ perceives a stronger emphasis being given to the teaching purpose of the sermon:

In this period much greater recognition is given to instruction as a purpose than in previous years. The controversy over doctrines required that the preachers explain these doctrines clearly.¹⁰⁶

Abernathy states:

Early in the period [1800-1830] advocacy of a teaching ministry was partly reaction to the revivalism which characterized much of the American pulpit during the first half of the 19th century.¹⁰⁷

From 1830-1860 the emphasis on instruction was even more clearly delineated in homiletics books, according to Lambertson.¹⁰⁸ Closely

¹⁰³Ernest Trice Thompson, Changing Emphasis in American Preaching (Philadelphia: Westminster Press, 1943), p. 3.

¹⁰⁴Floyd Wesley Lambertson, "A Survey and Analysis of American Homiletics Prior to 1860" (unpublished Ph.D. dissertation, State University of Iowa, 1930). Elton Abernathy, "An Analysis of the Trends in American Homiletic Theory Since 1860" (unpublished Ph.D. dissertation, State University of Iowa, 1940).

¹⁰⁵Lambertson's study covers four periods: 1620-1740, 1740-1800, 1800-1830, 1830-1860.

¹⁰⁶Lambertson, p. 136.

¹⁰⁷Abernathy, p. 57.

¹⁰⁸Lambertson states that the primary emphasis was still on persuasion and conviction, while there was an increasing recognition of the importance of instruction.

allied with this emphasis was the urging toward expository preaching. During the period 1800-1830 there was "an open advocacy of expository materials such as has not been found in any previous period."¹⁰⁹ This expository method grew in importance during the latter half of the century as a corrective against textual and topical preaching.¹¹⁰

The expository method of sermonizing enjoyed a period of triumph in homiletical theorizing during the latter half of the 19th century. A belief in the necessity of Biblical knowledge and a reaction against the twin evils of the use of minute texts and too much emotionalism in preaching combined to bring about this emphasis.¹¹¹

During the first half of the nineteenth century, another significant change in emphasis was the movement away from the written and read sermon toward extemporaneous delivery. This again changed during the second half, and homiletic works encouraged preachers to write out their sermons before preaching. The period 1800-1830

. . . stands as a landmark in American homiletic theory as to sermon delivery. Ware's Hints on Extemporaneous Preaching is the first significant presentation of a method of delivery already common among the Methodists and Baptists.¹¹²

The preacher was urged to prepare and assimilate his sermon but not to write it out before delivery. By the period 1830-1860 the "unwritten discourse" was almost universally accepted and extemporaneous delivery was encouraged by most homiletic texts.¹¹³ But after 1860 there was a change in emphasis. Now the preachers were urged to write out their sermons in full, although few were advised to read the sermon from the

¹⁰⁹Lambertson, p. 147. ¹¹⁰Abernathy, p. 62.

¹¹¹Ibid., p. 67. ¹¹²Lambertson, p. 190.

¹¹³Ibid., pp. 259, 260.

pulpit. Abernathy citing Lambertson's findings of 1800-1860 says:

Lambertson discovered a trend away from the written preparation of sermons between 1800-1860. That trend is little evident during the next forty years. Almost all experts on preaching from the year 1860 until the end of the century . . . agreed that the sermon should be fully prepared in writing.¹¹⁴

The reasons given for writing out sermons were that writing was easier than memoriter, it would be a more accurate and complete statement of truth, and it would have a smoother and clearer style.¹¹⁵

Another change beginning with the 19th century was emphasis upon "practical subjects." This was most fully developed during the period 1830-1860. Prior to this time doctrinal subjects were most universally recommended, and still are during this period. But there developed a growing emphasis on practical subjects dealing with human and social need. Social reform demanded this new emphasis, with some clergy even carrying it to extremes.

Phelps of Andover remarks that many preachers of the day have preference for themes of social reform. . . . Sherwood further notes that some preachers have gone over to preaching literature, philosophy, social reform, or transcendental affinities. 'Is it not an alarming fact,' he continues, 'that doctrinal, expository, or even textual preaching has well nigh ceased from our pulpits.' Baird adds that although doctrinal themes have held and still hold a large place, practical subjects showing man's relation to his fellows 'have of late years been more and more preached.'¹¹⁶

One unique change in homiletics emphasized the importance of the voice, the body and health as they related to preaching. Prior to 1830 these subjects received only a marginal reference, but between 1830 and 1860 they were of central concern to many homiletical texts.

¹¹⁴Abernathy, p. 145.

¹¹⁵Ibid., pp. 145, 146, 147.

¹¹⁶Lambertson, p. 199, fn. 26, 27.

Russell's Pulpit Elocution, the work of Porter, and the suggestions of Rawson and Taylor are most significant. No longer are the voice and body action passed over with a few general statements. Russell discusses vocal quality, pronunciation, time, force, pitch, and provides examples for practice. Suggestions are also made concerning action, posture, and gesture.¹¹⁷

The same is true for the period following 1860. Detailed attention is paid to speech improvement, the use of non-verbal gestures, vocal quality and health. Some authors suggested that preachers should seek out professional teachers of elocution in order to polish their delivery style.

Even before 1900 the idea was almost universally held, that, although the speaker should appear natural, it sometimes 'requires much grinding and polishing' to get a natural manner.¹¹⁸

Beecher, Brooks and Simpson in the 1870s gave considerable attention to the preacher's health and its effect on his preaching.¹¹⁹

In overviewing the nineteenth century, the period prior to 1860 was a time when a few books began to appear in America dealing specifically with sermon preparation and delivery. Works by George Campbell (1819),¹²⁰ Ebenezer Porter (1819, 1834),¹²¹ Henry Ware (1831),¹²² Henry

¹¹⁷Ibid., p. 260.

¹¹⁸Abernathy, p. 183.

¹¹⁹Henry Ward Beecher, Yale Lectures on Preaching, 1st Series (New York: Ford, 1872), pp. 181-206. Phillips Brooks, Lectures on Preaching (New York: Dutton, 1877), pp. 40, 41. Matthew Simpson, Lectures on Preaching (New York: Hunt & Eaton, 1879), pp. 75-80.

¹²⁰George Campbell, Lectures on Systematic Theology and Pulpit Eloquence (London: Cadell and Davies, 1807).

¹²¹Ebenezer Porter, The Young Preacher's Manual (New York: Leavitt, 1829). Ebenezer Porter, Lectures on Homiletics and Preaching (Andover: Flagg, Gould and Newman, 1834).

¹²²Henry Ware, Hints on Extemporaneous Preaching (Boston: Hillard, Gray, Little and Wilkins, 1831).

Jones Ripley (1849),¹²³ and Alexander Vinet (1853),¹²⁴ were the leading texts used by American preachers. Even though many of these were collections and of foreign origin, they did serve to "lay the groundwork for comprehensive instruction in the nature and methods of American pulpit oratory."¹²⁵ During this period the trend toward extemporaneous preaching began. Style and arrangement became less formal.¹²⁶

Though Ebenezer Porter was the first writer to publish a definitive American homiletical text, it was not until the period following 1860 that a truly American homiletic began to be developed by other authors. It was during this post-1860 period that works by James Alexander (1861),¹²⁷ Daniel Kidder (1864),¹²⁸ William Shedd (1867),¹²⁹ Robert Dabney (1870),¹³⁰ John Broadus (1870),¹³¹ and James Hoppin

¹²³Henry Jones Ripley, Sacred Rhetoric (Boston: Gould, Kendall and Lincoln, 1849).

¹²⁴A. Vinet, Homiletics (New York: Ivison & Phinney, 1880).

¹²⁵Elton Abernathy, "Trends in American Homiletic Theory Since 1860," Speech Monographs, X (1843), 68. There is no evidence that Ellen White read any of these early homiletical works.

¹²⁶Ibid.

¹²⁷James Alexander, Thoughts on Preaching (New York: n.n., 1861).

¹²⁸Daniel Kidder, A Treatise on Homiletics, Designed to Illustrate the True Theory and Practice of Preaching the Gospel (New York: Hunt & Eaton, 1864).

¹²⁹William Shedd, Homiletics and Pastoral Theology (New York: Scribner, 1867).

¹³⁰Robert Dabney, Sacred Rhetoric (Richmond: Presbyterian Committee of Publication, 1870).

¹³¹John Broadus, A Treatise on the Preparation and Delivery of Sermons (Philadelphia: Smith, English, 1870).

(1882)¹³² appeared. Also to appear during this period was the inauguration of the Yale Lectures on Preaching. These events tend to indicate the development of a systematic American homiletic theory during the latter half of the nineteenth century. For the first time in American homiletics there is "a comprehensive treatment of all the factors concerned in the production and delivery of a sermon."¹³³

In summary, it would appear that a number of factors are significant to Ellen White's growing practice and concept of preaching. First, the death of James White in 1881 brought her into the pulpit with more regularity. This increased experience of preaching forced her into reflecting on the meaning and function of the pulpit. Second, the role of women on the American platform by the 1880s had been accepted and was in general practice throughout the country. Third, an increased concern for preaching and homiletics became apparent in the post-1860s. Fourth, the early Adventists were lay preachers, with no formal training, and most often tended to follow the speaking practices of revivalism. As the church established itself and began to take on maturity, Ellen White felt it her duty to begin instructing the ministry on the proper method of preaching.

¹³²James Hoppin, Homiletics (New York: Dodd, Mead, 1882).

¹³³Abernathy, "Trends . . .," p. 68.

Chapter 3

PREACHING DEFINED

This chapter will attempt to clarify Ellen White's definition of preaching under the categories of authority, purpose and function. Though these terms are not used by her, they are imposed in this context as a hermeneutical tool to assist in clearly delineating the varied intentions of the process of preaching. The term "authority" is used to describe the power and sanction given to the pulpit, "purpose" describes the object to be attained, while "function" portrays the form which a sermon takes to better accomplish its purpose.¹

Ellen White's idea of the authority, purpose and function of preaching appeared rather late in the development of her thought and in the history of homiletical thought in nineteenth-century America. Even though she had been an exhorter since her late teens, it was not until her late forties and fifties that she began to reflect in writing upon the rationale for such activity.

The Authority of the Pulpit

Ellen White developed a high view of the pulpit, asserting its divine sanction and ecclesiastical importance. In 1875 she wrote to her son Edson: "There is no department of the work of God but that is [sic] as constantly under the eye of God as is the preaching of the

¹H. Grady Davis, Design for Preaching (Philadelphia: Fortress Press, 1958), p. 99.

word."² Clearly affirming the divine claim upon the pulpit, she stated a year later: "The preaching of the word is ordained of God."³ Six years later she said: "The preaching of the gospel is God's chosen agency."⁴ Again, three years later she stated that preaching was " . . . God's appointed means."⁵ This concept of divine sanction and authority in her Testimonies for the Church also appeared in later writings in the form of letters and manuscripts. In 1894 she called preaching "God's appointed way . . . the measure which God has provided."⁶ Writing in the Desire of Ages (1898) she stated: "The preaching and teaching of His word is one of the means that God has ordained."⁷ Writing to Dr. John Harvey Kellogg in 1901 she said, "The preaching of the gospel is the Lord's great method."⁸

From these statements one may conclude that she viewed preaching as the authoritative task of the minister, due to God's appointment and ordination.

The Purpose of Preaching

During this same period (1870s), Ellen White began to define the purpose of preaching. She hinted at the purpose in earlier years. As early as 1863 she alluded to the purpose in a manuscript titled "For Ministers." She urged ministers to be in close connection with God so "that a tremendous power may be in their preaching--a compelling power, to draw every soul."⁹ In 1864 she stated that the object of sending

²W-32-1875. ³4T 118. ⁴5T 87, ⁵5T 300.

⁶MS-38-1894. ⁷DA 459. ⁸Letter 11, 1901. ⁹MS-7-1863.

ministers into the field was "the salvation of souls."¹⁰ To a minister she wrote in 1872:

Brother B's preaching has not been marked by the sanction of God's Spirit. . . . There has been an array of words, but the hearts of his hearers have not been quickened and melted with a sense of a Saviour's love. Sinners have not been convicted and drawn to Christ by a sense that 'Jesus of Nazareth passeth by.' Sinners should have a clear impression given them of the nearness and willingness of Christ to give them salvation.¹¹

Not until 1876 did she begin to state clearly that the purpose of preaching is "the salvation of souls." From that time on this purpose is common in her writings. The following statements in historical sequence bear this out.

1876. Preaching is a small part of the work to be done for the salvation of souls.¹²

1876. The preaching of the word is ordained of God to arouse and convict sinners.¹³

1882. The preaching of the gospel is God's chosen agency for the salvation of souls.¹⁴

1885. God's appointed means of saving souls is through the 'foolishness of preaching.'¹⁵

1885. God has made his messengers the depositories of His truth, weighty and important with eternal results. Light is to shine forth amid the moral darkness to reveal sin and error.¹⁶

¹⁰ 1T 448. Cf. 1T 436, 449, 470. These statements allude to the purpose of preaching in the mid-1860s.

¹¹ Quoted from 3T 31, 32.

¹² 4T 69. The phrase "small part" must be understood in the context of her understanding of the relationship between preaching and pastoral care. Cf. Letter 123, 1903 (Ev 261): "Our work includes far more than standing before the people to preach to them." Cf. below, pp. 110-116.

¹³ 4T 118.

¹⁴ 5T 87.

¹⁵ 5T 300.

¹⁶ Letter 7, 1887.

1887. A solemn, sacred work is this, to preach this truth for these last times to perishing souls.¹⁷
1888. Preaching, in itself, has no natural power to renew the heart, and yet this is the object of preaching.¹⁸
1888. The conversion of the souls of his hearers, must be the burden of his work; and he must keep out of controversy, and preach the word of God.¹⁹
1889. Again I entreat of you to carry all solemnity with you into the pulpit. . . . labor for souls as for those who must give account.²⁰
1890. O that the messengers of God would feel the burden of perishing souls! Then they would not merely speechify.²¹
1891. Merely to speak beautiful things that please the ear and attract attention should not be our purpose. We are to present Christ and Him crucified, that souls who are dead in trespasses and sins may be alarmed and quickened.²²
1892. Among ministers there must be more self-forgetfulness . . . in order to win souls both by preaching the word and by ministering in the homes.²³
1892. When the receiver of truth cooperates with the Holy Spirit, he will go weighted with a burden of the message to souls; he will never be merely a sermon-izer.²⁴
1894. The preaching of the gospel is God's appointed way for converting the souls of men.²⁵
1895. Let every discourse that does not enlighten the soul, that does not answer the question: What must I do to be saved? be cut off from your programme.²⁶
1896. The preaching of the word should appeal to the intellect and impart knowledge, but it comprises much more than

¹⁷Letter 56, 1887. ¹⁸RH (September 4, 1888), 562.

¹⁹RH (September 11, 1888), 562. ²⁰Letter 7, 1889.

²¹Letter 15, 1890. ²²MS-12-1891. ²³Letter 3, 1892.

²⁴Letter 27a, 1892. ²⁵MS-38-1894. ²⁶Letter 29, 1895.

this. The heart of the minister must reach the hearts of the hearers.²⁷

1898. The preaching of the word is not to be undervalued. The work for the salvation of souls is a sacred, holy work.²⁸

1901. The preaching of the gospel is the Lord's great method of saving souls.²⁹

1907. The influence of the one who preaches the word should be an influence that will lead souls to seek eternal life.³⁰

1915. Let them leave out of their discourses matters of minor consequence, and present truths that will decide the destiny of souls.³¹

1915. Never should he preach a sermon that does not help his hearers to see more plainly what they must do to be saved.³²

The issue that needs to be raised at this point is the historical context of these statements. Were her concepts of authority and purpose different or similar to the homiletical theory of her time?

Prior to 1834 books were rare that dealt specifically with homiletics (Sacred Rhetoric). The ones that did exist were mainly foreign and confined to the framework of rhetorical theory. The first significant American homiletic text to be published was written by Ebenezer Porter. President of Andover at the time, he wrote his Lectures on Homiletics and Preaching in 1834 because of a specific need.³³ In his

²⁷Letter 61, 1896. ²⁸MS-107-1898. ²⁹Letter 11, 1901.

³⁰Letter 384, 1907. ³¹GW 134 (1915). ³²GW 153 (1915).

³³Ebenezer Porter, Lectures on Homiletics and Preaching (Andover: Flagg, Gould and Newman, 1834). Ebenezer Porter also published in 1819 The Young Preacher's Manual (1st ed.; Boston: Ewer, 1819; 2d ed.; New York: Leavitt, 1829) which was a compilation of essays from other authors. Included was a list of books for preachers.

preface Porter stated:

In entering on my labors as Bartlett Professor of Sacred Rhetoric in this seminary, I found the office to be in some respects a new one, in the business of theological instruction. After an examination of the many books that have been written on Rhetoric in general, and the comparatively few that have been written on Sacred Rhetoric, it became manifest, that I must be called to traverse a field to a considerable extent untrodden by any predecessor. One of the first difficulties which met me as an Instructor of our Senior Class, was the want of any single work, that I was satisfied to put into their hands, as a Text-Book on Homiletics. The best thing of the kind, as far as it went was Fenelon's Dialogues; but this little work is too limited in its range of subjects, and too desultory. . . . This deficiency is not supplied, in any adequate manner, by Claude's Essay; nor by the few judicious Lectures of Blair, on preaching;--nor by those of Campbell, on Pulpit Eloquence.³⁴

Thus Porter becomes the first to write a truly American homiletic text.

His work set the tone and standard for other texts which followed.

What is of particular significance is his concept of the authority and purpose of preaching. It is stated at the opening of his lectures:

The preaching of the gospel is a great work . . . God has appointed as the grand instrument of salvation to men. . . . Now the principal means which God has instituted to make known this scheme of mercy to a lost world, is the preaching of the gospel.³⁵

It is important to notice his stress upon the divine authority of the pulpit, "God has appointed . . . God has instituted," and the purpose being "salvation." Prior to this, the stated purpose of preaching had been largely one of conviction and persuasion with the canons of rhetoric being the structural factor.³⁶

In 1855, Abel Stevens, a Methodist clergyman, reiterated a similar concept:

³⁴Porter, Lectures, p. iii. ³⁵Ibid., pp. 25, 26.

³⁶Cf. George Campbell, Lectures on Systematic Theology and Pulpit Eloquence (London: Cadell and Davies, 1807), p. 269. Campbell is best known for his Philosophy of Rhetoric.

But both Scripture and experience teach that God alone can select, and call, and qualify ministers of his word--preachers of the Gospel--to promulgate with effect the divine message of mercy and salvation to the world.³⁷

Shedd, Professor of Sacred Rhetoric and Pastoral Theology at Auburn Theological Seminary, said in 1867:

It is undesirable, and unwise, for the pulpit to comprehend any thing more in its instructions, than that range of inspired truth which has for its object the salvation of the human soul.³⁸

A year later in 1868, Kidder of Garrett said:

Preaching is to be regarded as preeminently a religious agency appointed by the Saviour of the world as a means of rescuing men from error and sin, and teaching them the way of life and immortality. . . . The Saviour designated as a principal agency for the evangelization of the world the common power of human speech.³⁹

Abernathy, in his study of American homiletical texts following 1860, concluded that the period from 1860-1900 emphasized the divine authority of the pulpit with the purpose being "individual soul salvation."⁴⁰

In 1871 the Lyman Beecher Lectureship on Preaching was established in the Divinity School at Yale College. Henry Ward Beecher lectured the first three years, 1872-1874. Following his first lec-

³⁷ Abel Stevens, Essays on the Preaching Required by the Times (New York: Carlton & Phillips, 1855), p. 9. Some of these essays appeared in magazine articles as early as 1852.

³⁸ William G. T. Shedd, Homiletics and Pastoral Theology (New York: Scribner, 1867), p. 247.

³⁹ Daniel P. Kidder, A Treatise on Homiletics (rev. ed., New York: Nelson & Phillips, 1868), pp. 21, 23. For a discussion of preaching's "original and authoritative appointment," see pp. 26-28. This is a revised edition, the first being published in 1864.

⁴⁰ Cf. Elton Abernathy, "Trends in American Homiletic Theory Since 1860," Speech Monographs, X (1943), 69.

tureship, the Theological Faculty thanked Beecher in a letter for his view "of eloquence in general, and of that eloquence in particular which seeks to save men by the exposition and application of the gospel."⁴¹ Beecher claimed that the highest act of Christian ministry was preaching and that "the preacher's real end is to be found in the soul-building that is going on."⁴² In his lectures he said: "If you are to be true preachers, you are to be man-builders."⁴³

Other Lyman Beecher lecturers in the 1870s also made similar claims. Phillips Brooks, an Episcopalian, asserted in his 1877 Lectures on Preaching: "The sermon exists in and for its purpose. That purpose is the persuading and moving of men's souls."⁴⁴ Warning those who may propose a different purpose he said:

. . . to give any impression in a sermon that it has forgotten its purpose and been shaped for anything else than what in the largest context of those great works might be described as saving souls, makes it offensive to a truly good taste and dull to the average man.⁴⁵

Bishop Matthew Simpson of the Methodist Episcopal Church, in his 1879 lectures, claimed that preaching was "the grand agency by which God has determined to save them that believe, it is the most im-

⁴¹A copy of this letter is found in: Henry Ward Beecher, Yale Lectures on Preaching, 1st Series (New York: Ford, 1872), p. iv.

⁴²*Ibid.*, p. 3. ⁴³*Ibid.*, p. 21.

⁴⁴Phillips Brooks, Lectures on Preaching (New York: Dutton, 1877), p. 110.

⁴⁵*Ibid.*, p. 112. Brooks had such concern for the soul that he devoted the last chapter of his lectures to "The Value of the Human Soul."

portant instrumentality ever committed to man."⁴⁶ It arose "from God's special ordination"⁴⁷ and "it is the sovereign decree of the Almighty God, that by preaching the Gospel of His Son, men shall be saved."⁴⁸

One may conclude then that Ellen White's concept of the authority and purpose of preaching was common to the prevailing homiletical theory of her time. From the time of Porter until the end of the century, preaching was generally accepted as being divinely ordained and appointed for the saving of souls.

Of significance for the Seventh-day Adventist tradition is the timing of Ellen White's statements. Toward the end of the nineteenth century, some preachers were beginning to cast doubt upon the practice of preaching. Some even questioned if it was a viable alternative in a "modern age." It would appear that the criticism started in Great Britain during the early part of the century and spread to the United States during the last quarter of the century. The following titles reflect this concern over the continued effectiveness of the pulpit.⁴⁹

1805. "Defects of Preaching" (London, Christian Observer 4: 462-464).

1809. "On the Assumed Popularity of Evangelical Preaching" (London, Christian Observer 10:484-492, 627-628).

1811. "On the Little Success which Attends the Preaching of the Gospel" (London, Christian Observer 10:746-749).

1868. "Bad Preaching" (London, Broadway 1:439ff).

⁴⁶Matthew Simpson, Lectures on Preaching (New York: Hunt & Eaton, 1879), p. 7.

⁴⁷Ibid., p. 12. ⁴⁸Ibid., p. 30.

⁴⁹Cf. Clyde E. Fant, Preaching for Today (New York: Harper & Row, 1975), pp. 5-7. I am indebted to him for these references.

- 1868. John Caird, "The Declining Influence of the Pulpit in Modern Times" (London, Good Works 9:193-200).
- 1876. Charles H. Grundy, "Dull Sermons" (London, Macmillan's Magazine 34:264-267).
- 1877. James Baldwin Brown, "Is the Pulpit Losing Its Power?" (Boston: Living Age 133:304-313).
- 1879. Matthew Simpson, "Is the Modern Pulpit a Failure?" (New York). This is the last chapter of his Lectures on Preaching.
- 1896. Hugh Reginald Haweis, The Dead Pulpit (London).
- 1899. Stephen J. Herben, "Is the Power of the Pulpit Waning?" (New York: Methodist Review 59:896-910).
- 1903. "The Decadence of Preaching" (Spectator 91:85-86).
- 1905. "Is the Pulpit a Coward's Castle?" (Current Literature 42:312-314).
- 1908. "Why Sermons Make Us Go to Sleep" (Current Literature 44:94-95).
- 1911. "Is Preaching Obsolete?" (Harper's Weekly 55:6).
- 1911. "What Is to Become of the Preacher?" (Hampton's Magazine 27:223-232).

In 1882 J. P. Mahaffy wrote The Decay of Modern Preaching, in which he stated that the modern pulpit was in serious trouble because of cultural changes, secular reform, increased education and a loss of novelty in the pulpit.⁵⁰ Behrends in his 1890 lectureship at Yale brought into question the whole enterprise of evangelical preaching: "When the aim of preaching is regarded as inciting men to believe on Christ, that they may be saved, a twofold danger is imminent."⁵¹

⁵⁰ Abernathy, "Trends . . .," p. 69.

⁵¹ A. J. F. Behrends, The Philosophy of Preaching (New York: Charles Scribner's Sons, 1890), p. 15.

During these years of increased questioning and criticism about the pulpit, Ellen White wrote the bulk of her counsel about the authority of the pulpit and purpose of preaching.⁵² It was a time when the church was a mere two decades old and was formulating its ministerial image, doctrinal identity and institutional structure. Her statements, no doubt, were a formative factor in maintaining the authority and purpose of preaching within an evangelical framework.

The Function of the Sermon

During the early years Ellen White's concept of the function of the sermon largely focused on arousal, conviction and persuasion. In later years she also included the functions of instruction and teaching.

Her earliest writing had little to say about preaching. What little that exists is found within the context of a discussion about the necessity of a converted ministry.⁵³ In this context one can find

⁵²Cf. above, footnotes 14-34.

⁵³Cf. Testimonies for the Church, Vol. 1.

"Danger and Duty of Ministers" (1863), pp. 368-381.

"Communications to Elder Hull" (1864), pp. 426-437.

"Unconsecrated Ministers" (1864), pp. 438-449.

"Our Ministers" (1867), pp. 466-485.

"Ministers, Order, and Style" (1868), pp. 645-653.

Testimonies for the Church, Vol. II.

"Caution to Ministers" (1868), pp. 116-118.

"Courage in the Minister" (1868), pp. 150-152.

"Appeal to Ministers" (1869), pp. 334-346.

"Address to Ministers" (1870), pp. 498-522.

"Manners and Dress of Ministers" (1871), pp. 609-619.

This is the first "testimony" with any significant statements about preaching.

occasional hints regarding this function. As early as 1864, in a letter to Moses Hull, she urged him to make his discourses plain, pointed and solemn and to "bring the people to a decision."⁵⁴ In 1860, in an article titled "Ministers, Order, and Style," she asked ministers to preach in such a way that people could weigh the evidence and decide.⁵⁵ A year later she counseled preachers to "present the truth in a manner which will arouse the intellect."⁵⁶ In an "Address to Ministers," she discouraged elaborate discourses which merely display ministerial ability and asked preachers to take the opportunity to preach for conviction and conversion.⁵⁷ But she balanced this counsel in 1879 for those who might carry this idea to the extreme:

These very strong sermons that cut a man all to pieces are sometimes positively necessary to arouse, alarm, and convict. But unless they bear the especial marks of being dictated by the Spirit of God they can do far more injury than they can do good.⁵⁸

By the 1880s she added another dimension of the function of the sermon. Not only was the sermon to arouse, convict and persuade, but it was also to instruct. "Many do not look upon preaching as Christ's appointed means of instructing His people."⁵⁹ She urged ministers never to forget that "Christ teaches through His servants."⁶⁰ Drawing upon Christ's method she stated:

In the pulpit . . . we should have fresh themes with which to enlighten others. We should follow the example of Jesus, who was the perfect Teacher. He educated men by revealing to them the character of the living God.⁶¹

Christ did not sermonize; He instructed as a divine teacher.⁶²

⁵⁴1T 437. ⁵⁵1T 645. ⁵⁶2T 336. ⁵⁷4T 413. ⁵⁸3T 508.

⁵⁹5T 298. ⁶⁰5T 300. ⁶¹SSW (October 1893). ⁶²MS-147-1897.

Gospel Workers (1915) continued this added emphasis upon the teaching function.⁶³ In order for this function to occur she carefully described the healthy balance between the heart and head that the preacher must have. This was critical at this point in the history of Adventism, because the excesses of revivalistic preaching and urbane intellectual sermons seemed to be the only preaching alternatives being used by Adventist preachers.

The preaching of the Word should appeal to the intellect and impart knowledge, but it comprises much more than this. The heart of the minister must reach the heart of the hearers.⁶⁴

This balance of head and heart became a constant theme throughout her writing.⁶⁵

It appears that her concept of the function of the sermon was most fully developed by the 1890s. From this period on, she viewed the sermon as a vehicle by which the purpose of preaching (the conversion of souls) could be fulfilled. The sermon, as a vehicle for the purpose, arouses, convicts, persuades and teaches. It cuts its way to the heart, fortifying the hearer in the struggle to live, teaching him/her the "science of salvation."⁶⁶

What we have discovered, then, is that Ellen White's concept of the function of the sermon was common to nineteenth-century America. Prior to 1880 this function largely centered around conviction and persuasion. Instruction received little attention. But beginning with

⁶³Cf. GW 147, 148 (1915). ⁶⁴Letter 61, 1896.

⁶⁵Cf. GW 427, 428 (1892); Letter 61, 1896; RH (December 22, 1904), 7; GW 152 (1915).

⁶⁶GW 149, 151, 153, 160 (1915).

the nineteenth century, the role of instruction found an increasing place in homiletic theory. Conviction and persuasion were still highly esteemed, but instructional sermons were on the rise.⁶⁷ The dominant factor for the development of instructional sermons was the development of a multiplicity of sects and the need to inform and nurture members within their respective traditions.⁶⁸ This pattern would explain Ellen White's rather late statements on instruction. The Adventist Church was one of the latest indigenous religious bodies to develop in America, and her statements on instructional preaching came at a time of development after the church had formulated its doctrinal position. The second generation of believers was now in need of instruction. Through instructional preaching the church could continue to maintain its unique identity for generations to come.

⁶⁷Cf. Floyd Wesley Lambertson, "A Survey and Analysis of American Homiletics Prior to 1860" (unpublished Ph.D. dissertation, State University of Iowa, 1930), pp. 261-262; Porter, Lectures, pp. 200-261; Shedd, p. 38; Kidder, p. 64.

⁶⁸Sydney Ahlstrom, A Religious History of the American People (New Haven: Yale University Press, 1972), pp. 429-509.

Chapter 4

THE SOURCE OF THE PREACHER'S MESSAGE

An awareness of the relationship between Ellen White's implicit prophetic leadership and the explicit leadership of the church is essential before one can fully understand her statements on the source of the preacher's message.

The attitudes of the early Adventists¹ were mixed regarding the visions of Ellen White. No doubt much of this hesitancy was due to the controversial prophetic figures in the Mormon and Shaker communities, et al. Even within the early Advent movement a number of fanatical "spiritual manifestations" appeared. In 1843-1844, two men named Starkweather and Gorgas claimed manifestations, and both were repudiated by Adventist leadership. The Boston Advent Conference of May 29, 1843, resolved: "We have no confidence whatever in any visions, dreams, or private revelations."² Thus, in the context in which most Adventists were rejecting any visionary gift, Ellen White had her first vision in 1844. In light of this public skepticism and rejection of visions, one can understand her strong hesitancy to share what she had seen, as well as her wish that this gift be taken away. She even admitted to the necessity of having to tone down her messages and

¹The term "Adventist" is used in this context to refer to the pre-1861 group of Millerites. The name "Seventh-day Adventists" was not chosen until 1860.

²Second Advent of Christ (Cleveland, June 21, 1843), 1.

"make them as mild as possible for fear of grieving some."³

Ellen White never assumed the role or title of "prophet":

Early in my youth I was asked several times, Are you a prophet? I have ever responded, I am the Lord's messenger. I know that many have called me a prophet, but I have made no claim to this title. My Saviour declared me to be his messenger.⁴

Instead, she perceived her mission as one of assisting a church in its return to Scripture as the sole norm for faith and conduct. A common theme was: "I recommend to you, dear reader, the Word of God as the rule of your faith and practice."⁵ As one can see by the following statements, this attitude toward the priority of Scripture never changed throughout her life.

The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will.⁶

The Bible is the only rule of faith and doctrine.⁷

She urged the church to return to the Protestant principle of sola scriptura and use the Word as the standard by which teaching and experience should be tested.⁸

In light of these statements about the authority of Scripture, the question naturally arose as to how she related her role as a "messenger of the Lord," with its inherent authority, to that of the

³EW 76-78.

⁴RH (July 26, 1907). She perceived her work in much broader terms than that of a prophet. Cf. Letter 244, 1906; LSM 31, 32.

⁵EW 78. ⁶GC ix. ⁷FE 126.

⁸GC ix, 204, 205. A careful study of the primary sources reveal that the sola scriptura principle appeared early and continued throughout her life. Cf. Notes and Papers Concerning Ellen G. White and the Spirit of Prophecy (Washington: Ellen G. White Estate, 1974), pp. 31-35 for a chronological development of this concept from 1851-1914.

Protestant principle of sola scriptura. Did, in fact, her visions have priority over the Word, or were they subject to it?

The early years of Adventism (1830-1863) were ones of intense Bible study by both individuals and groups. The major doctrinal features of the Seventh-day Adventist Church today are largely an outgrowth of these study conferences.⁹ Ellen White played an important role in these conferences and discussions, but her role was not one of "initiating" a doctrinal position. Rather, after intense study by the group, she could "confirm," by vision, the findings of the group. Her visions were never a substitute for the study of the Word.¹⁰

Still, many were hesitant to accept her role, even as a "confirmer" of biblical truth. In order to avoid the appearance that Adventist doctrine was founded on the visions of Ellen White, her visions were not reported in the official church paper, The Review and Herald, until 1855. There was even a paucity of "general" Ellen White articles in the Review during this period. James White, her husband and editor of the Review, stated in 1851: "But as many are prejudiced against visions, we think best at present not to insert anything of the kind in the regular paper."¹¹ Instead, he published an Advent Review Extra,¹² mostly made up of the experiences and visions of his wife. This paper

⁹E.g., the 1848 conferences at Rocky Hill, Connecticut (April 27-28); Rocky Hill, Connecticut (September 8, 9); Topsham, Maine (October 20-22). Cf. "Sabbath Conferences," in Don F. Neufeld (ed.) Seventh-day Adventist Encyclopedia (rev. ed., Washington: Review and Herald Publishing Association, 1976), pp. 1255-1256.

¹⁰Cf. Ellen G. White, Special Testimonies, Series B, No. 2, pp. 51-59; MS-3-1854; MS-9-1888; MS-2-1855; LSM 206; GW 302, 303 (1915).

¹¹Advent Review Extra (July 21, 1851), 4. ¹²*Ibid.*

was sent out to those who were not prejudiced against such manifestations. James White, conscious of the controversial nature of his wife's visions, reiterated the theme of "the Bible, and the Bible alone."¹³ It is significant to note that during these years of increasing skepticism and lessening recognition, Ellen White's visions practically ceased. Of this period she said:

The visions have been of late less and less frequent, and my testimony for God's children has been gone. I have thought that my work in God's cause was done, and that I have no further duty to do but to save my own soul, and carefully attend to my little family.¹⁴

This anti-visionary attitude of the church was short lived. At the General Conference of 1855, the Adventist leadership felt that a right attitude toward spiritual gifts had not been taken. A public confession was made, expressing an appreciation for the prophetic gift in the past and clearly stating the relationship between the visions and Scripture:

Nor do we, as some contend, exalt these gifts or their manifestations, above the Bible, making it the great rule of judgment in all things; so that whatever is not in accordance with it in its spirit and its teaching, we unhesitatingly reject.¹⁵

Following this confession, the visions returned, and Ellen White resumed her role of "confirmer." She disclaimed the idea that her "tes-

¹³Cf. RH (April 21, 1851), 70; (October 3, 1854); (October 16, 1855), 61. Cf. Arthur L. White, "The Position of 'The Bible and the Bible Alone' and the Relationship of this to the Writings of Ellen G. White," in Notes and Papers, pp. 23-36.

¹⁴RH (January 10, 1856), 118.

¹⁵RH (December 4, 1855), 79. Even though the Conference affirmed "spiritual" gifts in 1855, many prominent leaders still struggled over the authority of Ellen White's "testimonies" many years later--e.g., Uriah Smith and D. M. Canright, both of whom were on the General Conference Committee.

timonies" were given to supersede or add to the Word.¹⁶ Instead, she viewed her role as that of a "lesser light to lead men and women to the greater light."¹⁷ Speaking of the relationship between Scripture and her visions, she said:

By the Word we are to be judged. God has in that Word, promised to give visions in the 'last days'; not for a new rule of faith, but for the comfort of his people, and to correct those who err from Bible truth.¹⁸

Thus, the whole visionary experience was perceived by her to be one of confirming, correcting, comforting, instructing, clarifying and unifying a growing church in its quest for biblical truth.¹⁹

Preach the Word

The subject matter for preaching is largely determined by one's view of the preacher's office. In existence during Ellen White's life were three alternative perspectives--the supernatural, the incarnational, and the social.²⁰ These underlying presuppositions of the office and role of the minister directly influenced what was to be the subject matter of preaching.

The supernatural view perceived the minister as one who was an ambassador for God, with an authoritative and divinely inspired message

¹⁶5T 663, 665.

¹⁷RH (January 20, 1903).

¹⁸EW 78.

¹⁹Cf. EW 78; RH (January 10, 1856); 5T 661, 665; RH (July 18, 1907); 3T 361.

²⁰Abernathy has divided these into authoritative, experiential, and experimental, but I feel these terms are an inadequate description of the different approaches. Cf. Elton Abernathy, "An Analysis of the Trends in American Homiletic Theory" (unpublished Ph.D. dissertation, State University of Iowa, 1940), p. 10.

from God's Holy Word. The Bible was the objective word of God--both literally and verbally infallible. The preacher only needed to give a faithful exposition of the Word. This concept was most widely accepted during the nineteenth century and has even persisted in some denominations today.

The notion of the preacher as ambassador clothed with divine authority was almost universally held by homileticians during the early years of the period under consideration, and has widely persisted to the present, especially among certain religious bodies, such as Catholic, Lutheran, Church of Christ, and Adventist.²¹

Social and political topics were deleted from sermons. The emphasis was upon a personal, supernatural conversion, concern for the future life and right actions and belief in the present.²² Shedd, in 1867, defended such a position:

That minister who limits himself, in his Sabbath discourses, to the exhibition and enforcement of the doctrines of sin and grace, and whose preaching results in the actual conversion of human beings, contributes far more, in the long run, to the progress of society, literature, art, science, and civilization, than he does who, neglecting these themes of sin and grace, makes a direct effort from the pulpit to elevate society.²³

Henry Ward Beecher and the Yale Lectures on Preaching initiated a second emphasis. It was an incarnational model--"truth through personality."²⁴ According to this view, the authority of a supernatural,

²¹Ibid., p. 11. ²²Ibid., p. 13.

²³William G. T. Shedd, Homiletics and Pastoral Theology (New York: Scribner, 1867), p. 248.

²⁴Even though Phillips Brooks is generally given credit for this concept, Beecher, five years earlier, made similar claims: "Take the great truths of the Lord Jesus Christ's teaching, and the love of God to the human race, and make them a part of his own experience, so that when he speaks to men it shall not be he alone that speaks, but God in him . . . that the truth will gain a force when it becomes a part of you that it would not have when merely read as a text." Henry Ward

externalized and objectivized Word was moved in and through the personal life of the preacher. It was out of this divine-human encounter that the preacher was able to share the truth of his own soul. A fundamentalist-literalist interpretation of Scripture was rejected in light of newly developing biblical-critical methods. Attempts were made to harmonize science and Scripture.

A third alternative, the social, came to light in 1899 with Behrends and was later picked up by Faunce in 1908 and Hoyt in 1909. These men began to stress the social implications of the preacher's task. It was suggested that the church was a lighthouse to guide many, rather than a lifeboat to save a few.²⁵ The preacher's business was not to populate heaven but to engage in the social uplift of a suffering humanity.²⁶ The pulpit was viewed as a laboratory where preacher and listener worked together to discover truth. The preacher was a co-laborer with the listener, attempting to "discover" the meaning of the biblical message. This was a radical departure from the supernaturally appointed ambassador who preached what he had already deduced from the Word.

Beecher, Yale Lectures on Preaching, 1st Series (New York: Ford, 1872), p. 7.

²⁵ Abernathy, p. 15.

²⁶ A. J. F. Behrends, The Philosophy of Preaching (New York: Charles Scribner's Sons, 1890), p. 32. Also cf. W. H. P. Faunce, The Educational Ideal of the Ministry (New York: Macmillan, 1908), p. 23. Arthur S. Hoyt, The Preacher, His Person, Message and Method (New York: Macmillan, 1909), pp. 239-255. After Ellen White's death this view of preaching was more fully developed by Charles Reynolds Brown, Joseph Fort Newton and Harry Emerson Fosdick. It is currently enjoying a renaissance with Fred Craddock, As One Without Authority (Enid, OK: Phillips University Press, 1974).

Within these alternative views one can best understand Ellen White's concept of the role of the preacher and the source of his message. Her concepts most naturally align themselves with the first category--the supernatural. Under a chapter titled "Christ's Ambassadors," she said:

The people should not regard their ministers as mere public speakers and orators, but as Christ's ambassadors, receiving their wisdom and power from the great Head of the church. To slight and disregard the word spoken by Christ's representative, is showing disrespect, not only to the man, but also to the Master who has sent him. He is in Christ's stead; and the voice of the Saviour should be heard in his representative.²⁷

Speaking of this separate and divinely authorized role of the preacher she said:

They are God's messengers to man, and they should never lose sight of their mission or of their responsibilities. They are not like worldlings; they cannot be like them. If they would be true to God they must maintain their separate, holy character.²⁸

Ellen White's early counsel to ministers (ca. 1850-1870) largely centered around issues of ministerial behavior. Such issues as the necessity of conversion, shorter sermons, ministerial decorum, etc., made up the bulk of these early articles. Little was said about the necessity of "preaching the word," although during these years she encouraged preachers to be serious Bible students,²⁹ giving good scriptural evidence for every position held.³⁰ Much of the early Adventist ministry was poorly equipped to do effective preaching, mostly on account of a lack of formal education and the need of full-time employment to support their families. Commenting on this problem of an un-

²⁷4T 393. Cf. 4T 403, 405, 529, 542.

²⁸4T 524, 525.

²⁹1T 645; 2T 337.

³⁰1T 447-448.

trained ministry, she said:

I have been shown that there is a decided lack with some who preach the word. God is not pleased with their ways and ideas. Their haphazard manner of quoting Scripture is a disgrace to their profession. . . . God requires thoroughness of all His servants. . . . ministers need to be qualified for their position.³¹

Therefore, prior to 1870, there was a paucity of material directly urging the minister to "preach the word."³² Yet it would be unfair to deduce from this silence that Ellen White did not believe in "preaching the word" prior to this time. Doubtless she fervently held to such a concept, especially in light of the intense Bible study during the formative years of the church. A study of the sermons of the early Adventist preachers also gives evidence that the early leadership believed in this concept. It would appear that certain factors during the last half of the century, of necessity, urged Ellen White to make her statements. First, a new generation of preachers who needed instruction regarding the content of their preaching arose in the church. Second, scientific discoveries and the historical-critical method began to make inroads on the authority of Scripture. Third, James White's sickness and death forced Ellen White into the practice of and reflection upon preaching.

The first clear and explicit statement about the preacher's use of the Word of God appeared in 1876:

One who teaches the truth to others must have plenty of material, and power to use that material to advantage. The Word of God is that material. It thoroughly furnishes the minister of Christ to all good works.³³

³¹2T 501. ³²Allusions to this can be found in 1T 470; 2T 501.

³³Letter 53, 1876.

After this, numerous articles exhorted the minister to "preach the word." The Review and Herald of the 1880s, 1890s and 1900s carried articles by her, titled "Preach the Word."³⁴ While the 1890 edition of Gospel Workers³⁵ had no definitive statement on preaching the Word, the 1915 edition included a whole chapter on "The Minister in the Pulpit," with subsections headed, "Preach the Word" and "Breaking the Bread of Life to Souls."³⁶ Commenting on Paul's letter to Timothy³⁷ she said:

In these direct and forcible words is made plain the duty of the minister of Christ. He is to 'preach the word,' not the opinions and traditions of men, not pleasing fables or sensational stories, to move the fancy and excite the emotions. He is not to exalt himself, but as in the presence of God he is to stand before a dying world and preach the word. There is to be no levity, no trifling, no fanciful interpretation; the minister must speak in sincerity and deep earnestness, as a voice from God expounding the Sacred Scriptures. He is to bring to his hearers those things which most concern their present and eternal good.³⁸

She spoke out against the "popular preaching"³⁹ of her day, with its lack of scriptural content:

³⁴Cf. RH (April 24, 1888; September 28, 1897; November 3, 1904).

³⁵The intention of the 1892 edition is stated in the preface. "The minister and the missionary are particularly mentioned, but what is written is also for the 'gospel worker' in general. . . . The instruction of this work is therefore for all."

³⁶GW 137 (1915).

³⁷1 Timothy 4:1-2 was a popular text in the emerging Seventh-day Adventist Church. The Review and Herald placed it at the head of the "Sermon" column for many decades.

³⁸GW 147 (1915).

³⁹The term "popular preaching" was used by Ellen White on numerous occasions and denoted that kind of preaching which attempted to please people, to entertain them or to say only what they wanted said. Cf. Francis John McConnell, "What We Mean By Popular Preaching," in his The Preacher and the People (New York: Abingdon Press, 1922), p. 13.

The smooth sermons so often preached make no lasting impression. Men are not cut to the heart, because the plain sharp truths of the word are not spoken to them.⁴⁰

The minds of thousands of ministers of the gospel are dwarfed because they are permitted to dwell upon commonplace things, and are not exercised in searching for the hidden treasure of the word of God.⁴¹

Ministers are not to preach men's opinions, not to relate anecdotes, get up theatrical performances, not to exhibit self; but as though they were in the presence of God and of the Lord Jesus Christ, they are to preach the word. Let them not bring levity into the work of the ministry, but let them preach the word in a manner that will leave a most solemn impression upon those who hear.⁴²

Halford E. Luccock of Yale, who attended seminary during these years of which Ellen White wrote, also sensed the lack of concern by preachers for the Bible as the source of the preacher's message:

It is probably true to say that the Bible rates much higher as a source of preaching today than it did a generation ago, particularly than it did among many young ministers. A number of men who graduated from theological seminaries around 1910, of whom the present writer is the chief of sinners, have a special qualification for speaking a warning word about extra biblical preaching. It is the same qualification which the prodigal son had for speaking about the pigpen, where he landed after wasting his substance in riotous living. They know something at first hand of the homiletical poverty of a preacher who has thrown the Bible out of the study window. . . . Then they came to themselves and said, 'In my father's Book are texts enough and to spare.' And they said, 'I will arise and go to the Bible.'⁴³

Revelation and Inspiration

One might deduce that Ellen White's view of the ambassadorial role of the preacher would also lead her to accept a position of bibli-

⁴⁰ GW 149 (1915); cf. RH (September 28, 1897), 610.

⁴¹ RH (September 28, 1897), 609. ⁴² Ibid., p. 610.

⁴³ Halford E. Luccock, In the Minister's Workshop (Nashville: Abingdon Press, 1944), p. 149.

cal literalism and verbal inspiration. But the opposite is true. She developed a concept of revelation and inspiration which significantly differed from that of other conservative religious groups.⁴⁴ Perhaps the greatest influence upon her developing concept of revelation and inspiration was her own experience in vision and subsequent communication of what she had seen.⁴⁵

Ellen White perceived the intention of Scripture in a rather limited way. Never claiming it to be infallible as a scientific or historical text, she asserted instead that the intentionality of Scripture was to give humans "the knowledge necessary for salvation."⁴⁶ The word of God was to direct the mind back to God, to present His purposes and to call attention to the subjects relative to the kingdom of God and the destiny of human beings.⁴⁷ It is important for one to remember this rather limited intention of Scripture when reading what she said about biblical inspiration.

⁴⁴Even today, the Seventh-day Adventist Church's concept of revelation and inspiration differs from that of a conservative fundamentalist and is more closely aligned with that of a liberal evangelical.

⁴⁵Within Seventh-day Adventism today is a continuing dialog between those who perceive Ellen White's writings in a fundamentalist-literalist manner and those who view her as a person largely influenced by the nineteenth century. Cf. Arthur L. White, The Ellen G. White Writings (Washington: Review and Herald Publishing Association, 1973). Arthur L. White, "Toward a Factual Concept of Inspiration II," (Washington: Ellen G. White Estate, 1978), mimeographed. Donald R. McAdams, "Ellen G. White and the Protestant Historians: The Evidence From an Unpublished Manuscript on John Huss," October, 1977, photocopied. Ronald L. Numbers, Prophetess of Health (New York: Harper & Row, 1976). Raymond F. Cottrell, "A Hermeneutic for Ellen White and the Bible" (unpublished preliminary paper, Loma Linda, California, 1976).

⁴⁶GC vii.

⁴⁷5T 699.

During the last half of the nineteenth century a number of movements played a major role in the discussion over the authority of the Bible, and these in turn were to cause Ellen White to respond. First, uniformitarian principles were being applied to history. Most notable of this movement were Charles Darwin's Origin of Species (1859) and Descent of Man (1871). Even though the impact of Darwin's Origin of Species was not felt until the 1870s, following the Civil War and Reconstruction, he confronted the religious world with the need of a radical appraisal. Second, the historical-critical method was being applied to Scripture. Julius Wellhausen's monumental work (1878) on the sources of the Pentateuch set the stage for many intra-church debates over the authority of Scripture. Third, historical relativism and its concern for the contextuality and interrelatedness of all human activities, removed self-evident axioms above and beyond history. The Scripture and its doctrinal statements were "historicized" into an all-encompassing relativism. Also implicit in this concept was a fatalistic determinism in which the freedom and spontaneity of human beings were viewed with much skepticism. Fourth, historical theology and comparative religions tended to view supposedly unique Christian doctrines in light of their historical development and interrelatedness with other religious cultures. The superiority and finality of Christianity was brought into serious question.⁴⁸

It was within this setting of the latter half of the nineteenth century that Ellen White wrote the bulk of her counsel on the subject

⁴⁸ Sydney Ahlstrom, A Religious History of the American People (New Haven: Yale University Press, 1972), pp. 763-784.

of revelation and inspiration.⁴⁹ While in Europe (1886) she wrote concerning the increasing doubt being generated about the infallibility of Scripture:

There are in many churches skepticism and infidelity in the interpretation of the Scriptures. Many, very many, are questioning the verity and truth of the Scriptures. Human reasoning and imaginings of the human heart are undermining the inspiration of the Word of God, and that which should be received as granted, is surrounded with a cloud of mysticism.⁵⁰

Ellen White was firmly committed to the idea that the Bible was "the word of God" in the sense that God was its author and that it contained sufficient evidence for salvation.⁵¹ Yet at the same time she also asserted that Scripture was a human document and far from a definitive statement about God, for it was expressed in human thought form. "The treasure was entrusted to earthen vessels. . . . The testimony is conveyed through the imperfect expression of human language."⁵²

The Bible is not given to us in grand superhuman language. . . . the Bible must be given in the language of men. Everything that is human is imperfect. . . . The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. . . . God has not put himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God's penmen, not His pen. . . . It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself.⁵³

⁴⁹(1886) MS-24-1886 (ISM 19-21), "Objections to the Bible." (1888) MS-16-1888 (ISM 15-18), "The Inspiration of the Word of God." (1889) 5T 698-711, "The Mysteries of the Bible and the Proof of Its Inspiration." (1889) Letter 22, 1889 (ISM 23), "No Man to Pronounce Judgment on God's Word." (1900) Letter 31, 1900 (ISM 21, 22), "Unity in Diversity." (1901) Letter 21, 1901 (ISM 22), "The Lord Speaks in Imperfect Speech." (1911) GC v-xii.

⁵⁰MS-24-1886 (ISM 15). ⁵¹GC v, vi. ⁵²GC viii-ix.

⁵³ISM 21. For a definitive reference of her statements on this subject, see above, fn. 49.

She admitted the existence of difficult scriptural concepts such as the problem of sin, the incarnation, regeneration and resurrection. She also accepted the reality of imperfections and errors throughout Scripture.⁵⁴ But despite these problems she encouraged people to experience the larger intention of Scripture--that of guiding people into a new quality of existence.⁵⁵ Instead of being involved in the endless debate over inspiration, she urged people to use their common sense and take the Bible "as it reads."⁵⁶

Exegetical and Hermeneutical Method

Ellen White recognized the importance of a sound methodology in using Scripture. Although she never wrote out in explicit form her rules for interpretation, she did write over a period of years concerning the ways to study and interpret Scripture. From these random statements an underlying methodology begins to appear.

William Miller⁵⁷ played a major role in the development of the early Adventist hermeneutic. During his early years he was committed to deistic ideas, but in time they proved fruitless in his search for inner peace. He became a Baptist after his conversion, and the continuing taunts by his deistic friends forced him into a deeper study of the Scriptures. He undertook this study alone. Without any commen-

⁵⁴ISM 16-23. ⁵⁵GC vii; 5T 699. ⁵⁶ISM 18; cf. pp. 16-18.

⁵⁷Cf. Francis D. Nichol, The Midnight Cry (Washington: Review and Herald Publishing Association, 1944). Charles Elliot Weniger, "A Critical Analysis and Appraisal of the Public Address of William Miller, Early American Advent Lecturer" (unpublished Ph.D. dissertation, University of Southern California, 1948).

taries, he compared Scripture with Scripture in order to find the meaning of a text. When he ran into difficulty he took Cruden's Concordance and compared all other usages until the ambiguities satisfactorily cleared in his thinking.⁵⁸

This method of Bible study led him to formulate "Rules of Interpretation,"⁵⁹ based upon a principle of literal interpretation of Scripture. He introduced these rules by stating:

In studying the Bible, I have found the following rules to be of great service to myself, and now give them to the public by special request. Every rule should be well studied in connexion with the Scripture references, if the Bible student would be at all benefited by them.⁶⁰

Ellen White stated that she "frequently attended" William Miller's lectures in the early 1840s, which "greatly affected" her.⁶¹ She confessed: "I believed the solemn words spoken by the servant of God."⁶² It was within this milieu and her subsequent visionary experiences that she developed her exegetical and hermeneutical method.

Her exegetical and hermeneutical method will be discussed under the following categories:⁶³ (1) truth is progressive; (2) difficulties exist in Scripture; (3) historical and cultural conditioning; (4) contextual understanding; (5) Scripture is its own interpreter; (6) use of

⁵⁸Weniger, p. 75. ⁵⁹Cf. Appendix E.

⁶⁰Joshua V. Himes, ed., Views of the Prophecies and Prophetic Chronology, Selected from Manuscripts of William Miller; with a Memoir Of His Life (Boston: Dow, 1841), p. 20.

⁶¹EV 12. Cf. LS 20-31. ⁶²EW 27.

⁶³I am indebted, in part, to Raymond F. Cottrell for his preliminary study of Ellen White's hermeneutic, in some of the following development. Cf. Cottrell.

symbols, types and figures; and (7) the "common sense" approach.

First, truth is progressive. Ellen White urged an attitude of openness toward truth. In 1889, in an article entitled "The Mysteries of the Bible," she suggested that a trustworthy indicator of spiritual health was the attitude of the individual toward new light:

Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His word. . . . But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth.⁶⁴

She lashed out against those who "become conservative and seek to avoid discussion."⁶⁵ Instead, she challenged the church to undertake "a most critical examination" of its doctrinal positions.⁶⁶ "Agitate, agitate, agitate,"⁶⁷ she suggested, pointing out that:

The fact that there is no controversy or agitation among God's people should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error.⁶⁸

In 1892 she challenged the church to give serious study to its doctrinal stance:

There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible.⁶⁹

She rebuffed those who had become settled in their belief structure and claimed to have all the truth they needed:

Truth is an advancing truth, and we must walk in the increasing light. . . . We must have living faith in our hearts and reach out for larger knowledge and more advanced light.⁷⁰

⁶⁴5T 706.

⁶⁵5T 707.

⁶⁶5T 708.

⁶⁷5T 708.

⁶⁸5T 707.

⁶⁹RH (December 20, 1892).

⁷⁰RH (March 25, 1890).

This attitude toward new light also gave strong impetus to the anti-creedal position of developing Seventh-day Adventism.⁷¹ She perceived the Roman Church and much of Protestantism as bound by their creeds.⁷² Recognizing that any encapsulation of truth was detrimental to growth, she spoke with disfavor to the would-be "guardians of doctrine" and claimed that no one could "run the risk of interposing himself between people and the message of heaven."⁷³

Second, difficulties exist in Scripture. At this point Ellen White diverged from William Miller's simplistic assumption that "nothing revealed in the Scripture can or will be hid from those who ask in faith, not wavering":⁷⁴

Many things are above finite comprehension. . . . There are things not yet simplified, statements that human minds cannot grasp and reason out, without being liable to make human calculation and explanations, which will not prove a savor of life unto life.⁷⁵

She admitted that the Bible contained "mysteries too deep for the human mind to explain or even to fully comprehend."⁷⁶ Yet, she avers, many of these difficulties might be overcome if the interpreter were aware of the textual variances due to emendations,⁷⁷ copyist error,⁷⁸ and differing source materials.⁷⁹

Third, historical and cultural conditioning must be considered.

⁷¹The discussion of a "creed" or "consensus statements" has again emerged within the Seventh-day Adventist Church. Cf. "An Adventist Creed," Spectrum, VIII (January 1977), 37-59. For a historical overview, cf. Notes and Papers, pp. 23-36.

⁷²GC 595, 596. ⁷³RH (July 26, 1892).

⁷⁴Cf. Appendix E, Rule III, p. 217. ⁷⁵CW 48, 49. ⁷⁶5T 699.

⁷⁷EW 220, 221. ⁷⁸ISM 16. ⁷⁹GC v-vi; 1SM 21, 22.

Ellen White understood the importance of determining "what the text meant" to the original hearers before understanding "what it means" for today's reader. In a discussion of the Sermon on the Mount she asked the reader to go back in time and attempt to recreate the historical and cultural setting of this narrative:

Let us in imagination go back to that scene, and as we sit with the disciples on the mountain side, enter into the thoughts and feelings that filled their hearts. Understanding what the words of Jesus meant to those who heard them, we may discern in them a new vividness and beauty, and may also gather for ourselves their deeper lessons.⁸⁰

The time and place of the writing in addition to the varied character and ability of the biblical authors were to be carefully considered.⁸¹ She claimed that the "synoptic problem" was not really an issue to be confused over, but one in which the expressions of authors were the creative product of individual personalities.

The Creator of all ideas may impress different minds with the same thought, but each may express it in a different way, yet without contradiction. The fact that this difference exists should not perplex or confuse us.⁸²

The authentic biblical student must accept the reality that the Bible was written in different ages by men who differed widely in personality and cultural conditioning.⁸³

Fourth, contextual understanding is essential. She urged the Bible reader to understand a passage within the context of the total biblical message, learning to view the Word as a whole and to see the

⁸⁰MB 10.

⁸¹GC vi. Ellen White also urged that "time and place" must be considered in the use of her writings. Cf. LSM 57.

⁸²LSM 22. ⁸³GC vi.

relation of its parts.⁸⁴ In a comment about Judas' misuse of Scripture she said:

He would introduce texts of Scripture that had no connection with the truths Christ was presenting. These texts, separated from their connection, perplexed the disciples.⁸⁵

Word study was also an important exegetical step in understanding the biblical message. Even though she disclaimed verbal inspiration,⁸⁶ she saw the necessity of understanding the full force of words within a particular context. Since different meanings were expressed by the same word and different impressions were received by the same word, she perceived the difficulty of really understanding the original intention of the author unless the reader was willing to search and dig out the meaning of words by painstaking effort.⁸⁷

Fifth, Scripture is its own interpreter. Earlier, William Miller had urged that "Scripture must be its own expositor, since it is a rule of itself."⁸⁸ Ellen White took up the same position. "The Bible is its own expositor. Scripture is to be compared with scripture."⁸⁹ A Bible passage was to be studied in light of other passages. This method prevented a "proof-text" approach in which scriptural passages were used out of context, giving rise to heterodoxical positions. Instead, the true meaning of the Scriptures would be internally self-evident.⁹⁰

⁸⁴CT 462. ⁸⁵DA 719. ⁸⁶1SM 21.

⁸⁷1SM 19, 20; COL 59, 60; MS-40-1900.

⁸⁸Cf. Appendix E, Rule V.

⁸⁹CT 462; RH (October 9, 1883); MS-24-1896.

⁹⁰FE 187.

Sixth, symbols, types and figures must be properly understood and interpreted. She maintained that God communicated through "dreams and visions, symbols and figures" which in turn were "embodied" in human thought forms.⁹¹ She also stated that the Bible should be explained according to its obvious meaning "unless a symbol or figure is employed."⁹² Symbols were intended to bring clearer understanding through the sense of sight,⁹³ and they were referential in that they pointed to a greater reality.⁹⁴ The key to interpreting symbols would be the same as the previous point (#5). By careful study of the symbol within the total biblical context, one could arrive at a proper understanding.

Seventh, the use of common sense in reading Scripture. Ellen White was an advocate of "practical Christianity" and common sense in all areas of life,⁹⁵ and she carried this idea over into her principles of interpretation.⁹⁶ She discouraged members from becoming involved in endless discussion, philosophical speculations, and fanciful interpretations. They were urged to take their Bible just "as it reads."⁹⁷

A comparison of Ellen White's hermeneutical-exegetical method with William Miller's reveals some similarities; yet at the same time,

⁹¹ISM 17, 25; DA 34; COL 105. ⁹²GC 599. ⁹³2SM 319.

⁹⁴COL 105; 1SM 363. ⁹⁵CT 257; 2T 535.

⁹⁶"Common-sense" philosophy was common to her time, perhaps best defined by a contemporary of hers, James Freeman Clarke. "A man of common-sense is a man whose intellect is trained by observation of human nature and the course of events. This rule of judgment is derived from observation of the working of God's laws in this world." James Freeman Clarke, Common-Sense in Religion (Boston: Houghton, Mifflin, 1888), p. 3.

⁹⁷1SM 18, 19.

some marked differences.⁹⁸ She does concur with Miller that all Scripture is necessary--that to understand doctrine one must bring all Scripture together and let it be its own expositor.⁹⁹ Also, she, along with Miller, maintains that revelation occurs through visions, figures and parables, and that common-sense along with biblical self-exposition gives the best interpretation of passages.¹⁰⁰

On the other hand, there are significant differences in her thought. First, she rejects the wooden literalism and verbalism of Miller. His "rules" give evidence of this kind of harsh literalism--much of which, doubtless, was the cause of his misinterpretation and subsequent disappointment when expecting the Second Advent of Christ on October 22, 1844.¹⁰¹ Miller claimed that "every word must have its proper bearing on the subject" and "its proper influence."¹⁰² Of prophecy and its fulfillment he stated:

If you find every word of the prophecy is literally fulfilled then you may know that your history is the true event. (emphasis supplied)¹⁰³

⁹⁸Cf. Appendix E. ⁹⁹Cf. Appendix E, Rules I, IV, V.

¹⁰⁰Cf. Appendix E, Rules VI-XII.

¹⁰¹David T. Arthur, commenting on this aspect of Miller's literalism, says, "A literal interpretation of the Scripture would eliminate the divisive accretions and restore in its purity the belief and practice of the primitive church upon which all Christians could unite. Since the Word of God plainly taught the Second Advent of Christ, Miller and his followers believed that all right-thinking, God-fearing Christians would soon be persuaded of its truth." David R. Arthur, "Millerism," in Edwin Scott Gaustad (ed.) The Rise of Adventism (New York: Harper & Row, 1974), pp. 154, 155.

¹⁰²Cf. Appendix E, Rules I, IV.

¹⁰³*Ibid.*, Rule XIII.

While not de-emphasizing the importance of words,¹⁰⁴ Ellen White placed the primary emphasis upon the divine-human experience in revelation. Secondary were the verbal symbols which were the expression of such an experience:

It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's word or his expression but on the man himself.¹⁰⁵

Here, she clearly stated that an understanding of the human person under the experience of revelation was of far more significance and authority than a mere fixation upon symbols which described a human encounter with the divine.

Second, she rejects Miller's rather naive assumption that all Scripture may be understood and "nothing revealed in the Scripture can or will be hid from those who ask in faith, not wavering."¹⁰⁶ To the contrary, she claimed that Scripture contained "many things above finite comprehension" and "mysteries too deep for the human mind to explain or even to fully comprehend."¹⁰⁷

Third, Miller's "rules" do not even allude to the necessity of understanding the historical-cultural conditioning and contextual setting of passages. He claimed that to understand the meaning of any

¹⁰⁴In 1900 she stated: "Momentous truth is conveyed to the mind through the reading of the Scriptures. Every word is a valuable pearl. No word is to lose its virtue and force. One word changed would injure the thought and destroy the lesson taught. By incorrect punctuation the meaning of the word of God may be greatly altered. The Holy Spirit directed and impressed the writers of the Bible. These men did not write words of human wisdom, but words given them by God." MS-40-1900.

¹⁰⁵ISM 21. ¹⁰⁶Cf. Appendix E, Rules II, III.

¹⁰⁷CW 48, 49; 5T 699.

vision, symbol or figure, the reader should merely "combine" all visions, symbols and figures of a similar type through Scripture in order to understand them. Yet, he appears to contradict this rule when he urges the Bible student to trace a figurative word through the Bible until he/she finds an explanation that makes "good sense." If it makes "good sense," read no further!¹⁰⁸ On the other hand, Ellen White urged the biblical student to understand the setting of the text and the original intention of the author. In turn, this would prevent the reader from making unwarranted assumptions from a text taken out of context.

From the above it is clear that Ellen White was influenced by William Miller in her methods of hermeneutics and exposition. Yet, at the same time, she was willing to reject some aspects of Miller's rules which went contrary to her understanding of Scripture and the experience of "how" inspiration worked in her personal life.

¹⁰⁸ Cf. Appendix E, Rules VI, XII.

Chapter 5

THE ELEMENTS OF THE PREACHER'S TASK

The purpose of this chapter will be to discuss Ellen White's perception of the functional elements of preaching.¹ Normally the functional elements are the product of reflection upon the theoretical--as is the case with traditional Catholic, Reformed and Lutheran preaching. But Ellen White's earliest writing, in the trend of other nineteenth-century writers, tended to deal with the practical elements. Only after 1875 did she begin to develop the theoretical base of preaching.²

Ministerial Qualifications

Ministerial education in the United States has undergone a significant shift during the last three and a half centuries. At the founding of this country, a thoroughly trained Puritan ministry arrived from England. Distinguished alumni from Cambridge and Oxford, many were well qualified to fulfill their roles as parish leaders in the developing New World. In time, forces came together demanding that the New World develop its own system of education based on the Old. Harvard was established in 1636 to prepare a "literate ministry." Soon to follow were Yale in 1701 and the College of New Jersey (Princeton) in 1746. These became the training centers of liberal education for New England clergy.

¹The term "functional" is used to describe the "how" dimension of preaching as opposed to the theoretical "why" and "what."

²Cf. Chapters 3 and 4. Cf. below, fn. 6.

The nineteenth century was to alter drastically what had been the traditional shape of American ministerial education:

To deal with the history of Protestant ministry and with the history of education as though they were continuous from Puritan New England to the twentieth century is to ignore the radical revolutions which took place in both areas in the nineteenth century.³

A number of factors played a part in this change. First, the increasing wave of immigrants gave rise to a sectarian diversity, a multiplicity of denominations and the resultant demand for parish clergy. Second, the expanding frontier and the need for more clergy in the West saw the development of frontier churches largely detached from the established churches on the Eastern Seaboard. Third, revivalism and its insistence upon personal conversion, experimental religion and practical theology developed from an ecumenical base detached from the exclusive influence of any specific religious tradition. Fourth, the rise of Jacksonian democracy and its populist appeal provided the political base for a rugged individualism and the reform of society. Fifth, the educational revolution which began during the nineteenth century brought into existence many denominationally affiliated colleges and seminaries. This resulted in a multifaceted approach to ministry through scores of schools, whereas during the preceding century it had been through a mere few. The majority of this happened during the Middle Period (1800-1870) of American church history.⁴

As a result of these factors a number of significant develop-

³H. Richard Niebuhr, Daniel Day Williams, and James M. Gustafson, The Advancement of Theological Education (New York: Harper & Brothers, 1957), p. 2.

⁴*Ibid.*, p. 4.

ments occurred within ministerial education. First, theology was now regarded from a highly practical point of view. Empirical religion and anti-intellectualism joined into an "equalitarian democracy." Second, qualifications for the practice of ministry centered on a divine call and personal conversion rather than the mere training for a profession. Third, theological education was not primary. Rather, the newly developed Christian colleges focused on a "general" education as a prerequisite for ministry. Fourth, those ministers who did receive special ministerial training were trained largely in functional rather than theoretical disciplines.⁵ These ingredients, among others, created the environment in which Ellen White tended to stress the functional elements in the earliest stages of her developing concept of preaching.⁶

Seventh-day Adventist education in general and ministerial education in particular developed after the radical changes of the Middle Period. Following the "come-outer" philosophy of the Millerite movement, the early Adventist leaders in the 1840s and 1850s were leaders in other Christian communities, and many held licenses or credentials in their respective churches. James White and Joseph Bates had been ministers in the Christian Connection, Frederick Wheeler held ordination in the Methodist Episcopal Church, John Byington in the Methodist

⁵ Ibid.

⁶ Other factors should be considered: 1) she lacked formal education--she was self-taught; 2) Adventism was a reform and exclusivist movement which still needed to develop its own educational system; 3) in the earliest stages, Adventist eschatology and its tendency to stress the other-worldly with disdain for this-worldly tended to negate the necessity of formal education; 4) Ellen White's Methodist heritage generally downplayed the necessity of formal ministerial training.

Church, A. S. Hutchins was a Freewill Baptist minister, J. G. Matteson a Baptist minister and Roswell F. Cottrell a Seventh-Day Baptist minister.⁷ Therefore, ministerial education was not a pressing issue during the initial stages of Adventism. Yet, inherent problems troubled the developing sect. After the "Great Disappointment" of 1844⁸ there was increasing confusion over organization, legislation and certification of self-appointed preachers who traveled from place to place, many of whom still preached doctrines of their former churches.⁹

Ellen White received a vision in 1853 about the necessity of "gospel order."¹⁰ She communicated this need to the "brethren" in a subsequent article, urging the Adventists to shun formality but not neglect order. She stated that only qualified ministers should be sent into the field in order to avoid confusion; that spirituality, experience, sound argument and judgment be held in balance; that leadership should examine carefully and then sanction men to preach.¹¹

⁷ LeRoy Edwin Froom, Movement of Destiny (Washington: Review and Herald Publishing Association, 1971), pp. 135-136.

⁸ The "Great Disappointment" of 1844 was the experience of the Millerite movement after October 22, 1844, when the predicted visible and literal return of Christ did not materialize. Cf. Don F. Neufeld (ed.) Seventh-day Adventist Encyclopedia (rev. ed., Washington: Review and Herald Publishing Association, 1976), pp. 894, 895.

⁹ EW 99; 1T 444.

¹⁰ It was published in 1854, cf. EW 97-101. The term "gospel order" was synonymous with organization; yet many early Adventists viewed any form of organization as "Babylon."

¹¹ Ibid. This was finally adopted sixteen years later in 1886. Cf. RH (January 26, 1886). Very early in her leadership role she began to stress the need for a converted ministry. Perhaps more than any other subject, this became the strongest theme to ministers throughout her life.

In 1853 she wrote out a vision of March 1 in which she was shown an increasing need for purity in the ministry. Ministers were to be men of experience and deep piety; also, they were to be particular and neat in their dress. Encouraged to disregard tobacco and tea, they were threatened with disfellowship if they failed to conform to health standards.¹² In 1857 she denounced the Adventist believers for causing needless hardship and privation to ministers by not appreciating and supporting them.¹³ Yet, during this period, she gave no hint of the necessity of formal education,¹⁴ and even discouraged extensive reading and studying. Conversion and personal piety were paramount:

I was shown that the time that is consumed in so much reading and studying is often worse than thrown away. A large portion of the time spent over books and in studying should be spent before God imploring Him for heavenly wisdom and for strength and power to let the truth, which they do fully understand, shine out before the people in its clearness and harmonious beauty.¹⁵

Ellen White sensed that the Second Advent was near; therefore time spent in books was wasted effort. But when the "delay" continued, Adventism was faced with the necessity of organization and a qualified ministry to maintain order and experience continued growth.

¹²MS-2-1853. Concern for ministers' health was common in the nineteenth-century; cf. above, p. 43, fn. 119. The disfellowshipping process is not clear, since there was no formal organization. Perhaps "excluded" would better define the meaning and intention of "disfellowship."

¹³MS-1-1857.

¹⁴This is understandable in light of the fact that Adventism had no school system of its own, and attending one of the schools of "the world" would have been an affront to Adventism's sense of "separateness"--especially for ministerial training.

¹⁵MS-7-1863.

An attempt at solving the problem of ministerial incompetency and organizational confusion came in a series of 1853 Review editorials by her husband, James White. He revived his wife's argument for "gospel order" that was necessary to maintain the spiritual health of the movement¹⁶ and concluded by urging the believers to sustain ministers with prayers and financial support. The latter support finally came about in 1859 with the adoption of "systematic benevolence" by the Battle Creek Church.¹⁷ Yet, the fear of creeds and organization, along with concern over forming an "image to Babylon," still caused hesitancy on the part of many Adventists.

Finally, the name "Seventh-day Adventist" was adopted in 1860,¹⁸ the Michigan Conference organized in 1861, and the General Conference in 1863. Had it not been for the leadership of James and Ellen White and the pressure of law for legal ownership and incorporation, the Adventist group would doubtless have continued for decades in limbo. But the problem of an unqualified ministry was not solved by the mere act of taking a name and incorporating.

Though the church now had a legal status and a name, significant

¹⁶RH (December 6, 13, 20, and 27, 1853).

¹⁷"Systematic Benevolence" was a form of tithing, used strictly for the support of the ministry.

¹⁸Ellen White, by a vision, approved of the name and stated, "The name Seventh-day Adventist is a standing rebuke to the Protestant world. Here is a line of distinction between the worshipers of God and those who worship the beast and receive his mark." 1T 223. This statement is remarkable in light of the fact that the majority of the articles on preaching in the early Reviews were from the "Protestant world" by Protestant authors. Cf. Appendix C, and Godfrey T. Anderson, "Make Us A Name," Adventist Heritage, I (July 1974), 28-34.

problems still existed--even with leading ministers. During the 1860s the fledgling church was to go through the trauma of losing two of its outstanding preachers--Moses Hull and Nathan Fuller.

Moses Hull, who came to Adventism through the United Brethren and First-Day Baptists, was ordained an Adventist preacher in 1858. An eloquent and debative preacher, he could draw large crowds, but in time he began to come under the influence of spiritualistic teaching. Ellen White received two visions regarding his spiritual condition and wrote him on at least two occasions.¹⁹ In one letter she said:

Brother Hull, God wants you to come nearer to Him. . . . If you were a devotional, godly man, in the pulpit and out, a mighty influence would attend your preaching. . . . You lack sobriety and gravity out of the pulpit. . . . Your mind is not elevated. . . . You handle solemn truths with ease, but do not live them. . . . Many whose ears you have pleased will talk of your smart discourse, the able preacher, but are no more impressed with the necessity of obeying the truth than before they listened to it.²⁰

But Hull, rejecting her counsel, finally succumbed to spiritualism and joined their ranks as lecturer and writer. Immediately Ellen White responded to his apostasy with a "testimony": "Unsanctified ministers injure the cause and are a heavy tax upon the brethren."²¹ Furthermore,

A thorough workman is known by the perfection of his work. There are but a few preachers among us. And because the cause of God seemed to need so much help, some have been led to think that almost anyone would be acceptable. Some have thought that because persons could pray and exhort with a degree of freedom in meeting they were qualified to go forth as laborers.²²

¹⁹ By request of the General Conference Committee, these letters were published in 1T 426-427.

²⁰ 1T 533-535. ²¹ 1T 439.

²² 1T 442. It is important to notice Ellen White's use of "exhort." Within Methodism were four classes of service: Christian workers, exhorters, local preachers, and itinerant preachers. Members

She urged the "brethren of experience" to take charge of younger preachers--"to instruct, advise and lead them, to have a fatherly care for them."²³ It was this kind of practical ministerial education that she proposed during the early years of the developing church. Older men of experience were to train the younger men, and all were to exhibit an entire reform before they were to be admitted to the task of ministering to a congregation.²⁴

The other painful experience for the neophyte church was the case of Nathan Fuller.²⁵ Converting from the Methodist Episcopal Church to Adventism in the summer of 1857, he was ordained the following year. Fuller had the marks of a great preacher; his "personal charisma and dramatic preaching style"²⁶ attracted large audiences. Impressed with the potential of this young man, both James and Ellen White did everything possible to help him grow in his ministry. By 1866 he was president of the local conference. But Fuller had his difficulties, and in 1869 was disfellowshipped for adultery and misappropriation of funds. He preached for the Methodists until his past activities became known to them in 1871. Fuller's departure had such a negative effect upon the church that the General Conference President, G. I. Butler, in a scathing Review article, said: "If he had any sense of decency left, he

of the latter two categories usually began as exhorters. Cf. James Porter, Hints to Self-Educated Ministers (New York: Hunt & Eaton, 1879).

²³1T 443. ²⁴1T 445.

²⁵Cf. Brian Strayer, "The Triumph and Tragedy of Nathan Fuller," Adventist Heritage, IV (Summer 1977), 3-12.

²⁶Ibid., pp. 3-4.

would never appear in the pulpit again, but hide his head in oblivion."²⁷

The case of Nathan Fuller caused Ellen White "much grief and anguish of spirit,"²⁸ and again it became a cause for her to speak out against the poor quality of ministry in the church. In a lengthy "Appeal to the Church" she lashed out against fornication and adultery--especially within the ministry. Yet, sensing Fuller's need of pastoral care, she pleaded:

None are so low, so corrupt and vile, that they cannot find in Jesus, who died for them, strength, purity, and righteousness, if they will put away their sins, cease their course of iniquity, and turn with full purpose of heart to the living God.²⁹

It was an extremely difficult period for the young church. Most men were coming into the ministry without training, some from other Christian communions without fully understanding Seventh-day Adventism.³⁰ A few were good preachers, but most were not.

Ellen White also spoke out against the poor quality of sermons by these preachers. In December of 1866 the Review initiated a "sermon" column in which some of the outstanding preachers' sermons were printed.³¹ Approximately two years later, in the Review of January 5, 1869, Ellen White had some pointed remarks, aimed not only at the edi-

²⁷As quoted by Strayer, Ibid., p. 12.

²⁸2T 449.

²⁹2T 453.

³⁰1T 444.

³¹Cf. RH (August 28, 1866), in which Uriah Smith wrote an editorial on "The Review--Enlargement." "There should be in each number, or at least much more often than at present, a sermon from some one of our preachers, on some of the many thrilling themes connected with the present truth. There has no feature been proposed hitherto, which has met so earnest a response on the part of many brethren as this."

tor, but also at those whose sermons appeared in its weekly columns:

This paper which is the only preaching that hundreds have, is not what it might be, or what it should be. . . . Men of but small experience who have but little influence, can get up commonplace sermons. Some of the people read them, while others feel no interest to read them. There is nothing in the words, or arrangement of ideas, that melts and burns its way into the heart. Some have interest enough to read every sermon, however deficient in new ideas and interest. When individuals in process of time become acquainted with the men whose names appear at the head of their sermons, they see that these men are not all what they profess to be--that they are deficient in experience. They lose confidence in the paper, and when they read sermons from the pens of men whose names they are not acquainted with, they feel a distrust, because they have been deceived before, and although good matter may be contained in the sermons, they do not acknowledge it as food; therefore they lose much good instruction. . . . Christians will not make light of the smallest gift in the church. But some of the writers of the sermons which have appeared in the Review have not been at work upon their one or two talents, but have been handling the five not committed to them at all. They make bad work.³²

A survey of the Review columns during these two years shows the names of most of the Adventist leadership, along with some unknowns.³³ Perhaps Ellen White was not negating the work of a few good preachers, but such an intensely worded statement does indicate an apparent low quality of preaching within the broad spectrum of the Seventh-day Adventist Church during the 1860s. Following her statement on January 5, 1869, the Review ceased publishing sermons from a broad spectrum of

³²RH (January 5, 1869).

³³The following names appeared at least two times with sermons during this period (the number in parentheses following their name denotes the frequency). R. F. Cottrell (7), D. M. Canright (5), John Matteson (5), James White (5), J. N. Loughborough (4), J. N. Andrews (3), Joseph Bates (3), D. T. Bourdeau (3), E. Goodrich (3), I. Sanborn (3), L. D. Santee (3), E. B. Saunders (3), I. D. Van Horn (3), J. H. Waggoner (3), Joseph Clarke (2), M. E. Cornell (2), J. S. Miller (2), Stephen Pierce (2), S. B. Whitney (2). Twenty other names appeared with one sermon each.

preachers and limited the column to a few.³⁴ By the following August, 1869, the column was no longer a regular feature of the Review. Sermons were included, apparently, when quality justified such. Even as late as 1882/1883 it appears that Seventh-day Adventist preaching was of such poor quality that more than half of the sermons appearing in the Review during those two years were from non-Seventh-day Adventist preachers.³⁵

Ellen White continued her criticism of the poor quality of ministry in a tersely worded Review article in 1871. She chided men for their sloppy dress, irreverent decorum, messy hair, bad speaking habits and long prayers.

Carefulness in dress is an important item. There has been a lack here with ministers who believe present truth. The dress of some has been allowed to be even untidy. . . . Some ministers wear a vest of a light color, while their pants are dark, or the vest dark and pants light, with no taste or orderly arrangement of the dress upon the person in coming before the people. . . .

One minister conversing with another in the desk before the congregation, laughing and appearing to have no burden of the work, or lacking a solemn sense of their sacred calling, dishonors the truth, and brings the sacred down upon a low level with common things. . . .

Ministers sometimes stand in the desk with their hair in disorder, and looking as if it had been untouched by comb and brush for a week. . . .

They should speak with reverence. Some destroy the solemn impression they may have made upon the people, by raising their voices

³⁴J. N. Andrews (10), James White (7), D. M. Canright (2), A. C. Bourdeau (1), J. N. Loughborough (1), P. C. Rodman (1), Albert Stone (1). These names appeared from January 5 through August 24, 1869, in the Review "Sermon" column.

³⁵Of the 21 sermons appearing in the Review during 1882-1883, 12 were from non-Seventh-day Adventist preachers. Most of these are not well known or influential nineteenth-century preachers.

to a very high pitch, and hallooing and screaming out the truth. . . .

The long prayers made by some ministers have been a great failure. Praying to great length, as some do, is all out of place. . . . A few minutes time is long enough to bring your case before God. . . .³⁶

The first attempt to instruct Seventh-day Adventist ministers came in 1874 when an institute was held in Battle Creek by Elders White and Smith. The purpose was clearly stated as being "to aid our preachers in a better preparation for the work of publically presenting the truth."³⁷ Other institutes were subsequently held in Oakland, California (1877),³⁸ South Lancaster, Massachusetts (1877), and Rome, New York (1878).³⁹ During this period Adventist polemicist D. M. Canright wrote a series of articles in the Review in which he laid out, point by point, some of the expectations of the church toward its clergy. It was the first definitive statement by the official church

³⁶RH (May 30, 1871).

³⁷RH (September 20, 1874). Olsen is mistaken in referring to the 1888, 1889, 1891 Institutes as being "a new venture in denominational history." Cf. A. V. Olsen, Through Crisis to Victory 1888-1901 (Washington: Review and Herald Publishing Association, 1966), p. 67. Cf. the chapter "Ministerial Institutes and Their Fruitage," pp. 66-81, for an analysis of the Institutes following the General Conference of 1888.

³⁸RH (May 3, 1877).

³⁹RH (February 28, 1878). These "Institutes" were called by various names during the period 1874-1900: Bible Schools, Bible Institutes, Biblical Institutes, Bible Training Schools, Workers Institutes, General Conference Bible Schools. Their main purpose was to offer short-term courses for instructing and training church workers within the Seventh-day Adventist tradition. By the turn of the century they ceased to function, for the theological departments of Seventh-day Adventist colleges began to assume the responsibility for ministerial training.

paper which spelled out the requirements for effective ministry.⁴⁰

Perhaps the most ambitious endeavor to date was the Biblical Institute held in 1879 in Battle Creek, Michigan. By this time the importance of an educated ministry was finally beginning to be felt by the leadership of the church. Ellen White had written numerous articles, concerned with the lack of competency in ministers;⁴¹ now, the church attempted to do something to solve the problem of a roughshod and illiterate clergy. The editor of the Review stated:

We are happy to know that the subject of the proper education of men for the ministry is taking strong hold in the minds of the people.⁴²

In the same issue he wrote another editorial, "An Educated Ministry," challenging the ministry to follow the examples of Paul, Luther, Whitefield, and Wesley, who stood high among the scholars of their time. Ministerial education, he urged, was the only option Seventh-day Adventists had against the learning and power of the popular clergy. He encouraged youth who had ministry to view to take the Biblical Course at Battle Creek College and advised older men to take time to take a term or two, because "we have but few men who are now qualified to enter large cities and hold a congregation of those who have

⁴⁰Canright's seven points were: 1) duty to study, 2) keeping accounts, 3) obtaining subscriptions for our periodicals, 4) looking after systematic benevolence, 5) objects to be accomplished by visiting, 6) attending to church ordinances, baptism and discipline, 7) maintaining zeal and consecration. Cf. RH (June 8 and 15, 1876).

⁴¹Cf. Chapter 3, fn. 53.

⁴²RH (October 23, 1879). The allusion here is that prior to this time ministerial education was not a priority with Adventist believers. The "Educational Relief Fund" was set up to assist worthy students in ministerial education at Battle Creek College.

listened to able speakers."⁴³ One begins to detect at this period the concern of the church leadership over its primitive character and lack of urban or intellectual appeal.

The proposed course offering for the 1879 Institute was announced in the Review.⁴⁴ The elementary nature of the courses offered is evident, which demonstrates the lack of even a basic education on the part of many ministers. "Common branches of knowledge" were stressed:

It is suggested that one hour each day be devoted to penmanship, one hour to English grammar, and one hour to rhetoric. One lecture each day will be given on one of the following subjects, by J. H. Kellogg, M.D., of the Sanitarium, all of which will receive attention during the course⁴⁵

Kellogg was asked to teach principles of health reform, temperance, logic, Science and the Bible. The announcement also stated that a class in elocution would be taught under the instruction of a competent teacher.

The institute enrollment was one hundred and twelve--"the largest number of our people who have ever engaged in an exercise of this kind."⁴⁶ Of particular significance to this dissertation was the elocutionary training the preachers were receiving by S. S. Hamill, one of the leading elocutionists in the United States. The Review reported on the positive response he received at the institute:

Prof. Hamill is giving a class at the College, and the Biblical Institute class, a thorough drill in elocution. He is master of his profession, and all his pupils are deriving great benefit from his instruction.⁴⁷

Training in elocution evidently had caught on in grand fashion in

⁴³Ibid.

⁴⁴RH (October 23, 1879).

⁴⁵Ibid.

⁴⁶RH (November 20, 1879).

⁴⁷RH (October 30, 1879).

Seventh-day Adventist education during this period. Hamill was also a factor in Battle Creek College, for his text was listed in the Battle Creek College Catalogue for 1880/1881.⁴⁸

In 1880 Ellen White heartily endorsed these institutes as filling an important need in developing ministerial competency:

We stand in great need of competent men who will bring honor instead of disgrace upon the cause they represent. Ministers should be examined especially to see if they have an intelligent understanding of the truth for this time, so that they can give a connected discourse upon the prophecies or practical subjects. If they cannot clearly present Bible subjects they need to be hearers and listeners still. . . . The plan that has been adopted to have Elder Smith hold Biblical institutes in different states is approved of God.⁴⁹

At the same time, Battle Creek College,⁵⁰ under the principalship of Sydney Brownsberger, M.A., was attempting to increase ministerial competency. Brownsberger desired to make the college one of the leading educational institutions in the country. By 1880 the catalog showed a rather advanced course offering. The College consisted of five departments: the Department of Arts and Sciences with the Classical Course and Scientific Course, the Department of Theology, the Normal Department, the Minimum Department, and the Business Department. In addi-

⁴⁸Cf. Battle Creek College, Seventh Annual Catalogue of the Officers and Students (1880-1882), p. 62.

⁴⁹4T 407. In later years she withdrew her support of the institutes--her reasons being: they were taking large segments of time away from ministers who were needed in the field; many of the men were not practicing in the field what they had learned at the institutes; the centering of all the institutes in Battle Creek made them less available to many ministers in other parts of the country and kept them from being a missionary/evangelical outreach in communities where the church was weak. Cf. Neufeld, pp. 161, 495, 1618, 1619; 4T 407; TM 161, 401; RH (June 11, 1895); RH (July 19, 1897); 6T 90; 8T 135.

⁵⁰Battle Creek College was founded in 1874 as a Seventh-day Adventist institution of higher education.

tion a Preparatory Department prepared students to enter the Classical, Scientific, Biblical or Normal Course. Reporting the opening of the College in August of 1880, Brownsberger remarked about the improved training for ministers available at Battle Creek College:

The course recommended to those who are preparing for the ministry has been somewhat enlarged by the addition of Geometry, Evidences of Christianity, Logic, Ecclesiastical History, one more year in Greek, and one in Hebrew. . . . The Biblical Course will now compare very favorably with those in like institutions of long standing and established reputation. Even now, however, it contains only such branches as ought to be included in a liberal preparation for the work of the ministry.⁵¹

He concluded by stating: "Nor do the Faculty and Board intend to stop here. They expect to make this institution rank among the best of American colleges."⁵² That same year, Ellen White reaffirmed Brownsberger's goals of excellence in a similar statement:

God designs that the college at Battle Creek shall reach a higher standard of intellectual and moral culture than any other institution of the kind in our land.⁵³

Shortly thereafter things began to change for the worse at the College. In 1881 Alexander McLearn, a non-church member, succeeded Brownsberger as principal. McLearn did not fully understand the Seventh-day Adventist philosophy of education, and Ellen White voiced concern over the stress upon intellectual attainment and the lessening importance placed upon practical training and spiritual formation:

⁵¹RH (September 9, 1880). Note the contrast between course offerings at Battle Creek College in 1880 and the institute in 1879. Cf. above, fn. 45.

⁵²Ibid.

⁵³4T 425. It is important to note Ellen White's dual stress upon intellect and morality in a balanced Christian education.

Education comprises more than a knowledge of books. Proper education includes not only mental discipline, but that training which will secure sound morals and correct deportment.⁵⁴

She began to speak and write about the importance of not molding the Battle Creek College curriculum after other colleges.⁵⁵ Fearing that the sciences and "a knowledge of books" had taken a predominant role instead of being in balance with biblical training, she urged "a more comprehensive education" than that which was presently being offered. "Much is lost by neglect to united physical with mental taxation."⁵⁶ In December of 1881 she again spoke out in favor of ministerial education, reminding the church that it was "the primary object" in the establishment of the College:⁵⁷

The time has come for me to speak decidedly. The purpose of God in the establishment of our college has been plainly stated. There is an urgent demand for laborers in the gospel field. Young men who design to enter the ministry cannot spend a number of years in obtaining an education. Teachers should have been able to comprehend the situation and adapt their instruction to the wants of this class. Special advantages should have been given them for a brief yet comprehensive study of the branches most needed to fit them for their work. But I have been shown that this has not been accomplished.⁵⁸

While urging all "to reach the heights of intellectual greatness,"⁵⁹ she perceived in all practicality that most ministers at that stage in Seventh-day Adventist history lacked ability, time or resources for an extended ministerial education. Most of the men who needed training were uneducated in any formal sense and needed education first of all in the "common branches" of knowledge. Many of the "higher branches" taught at Battle Creek were of no value to them as they pre-

⁵⁴_{4T 648.} ⁵⁵_{5T 21-36.} ⁵⁶_{5T 23.}

⁵⁷_{5T 22.} ⁵⁸_{5T 27.} ⁵⁹_{5T 27.}

pared for parish life. Also, very few of the men could take time for two or three years of full-time course work, because they were needed for work on the farm from spring through the summer.

During the year 1881/1882 there was so much unrest and dissension among both faculty and students that the Board of Trustees decided to close the college during the year 1882/1883.⁶⁰ But the college was reopened on September 5, 1883, with a new president, faculty, and curriculum. Of special significance to ministerial training was the change in curriculum. Before its closing in 1882/1883, the college had consisted of five departments, but the 1884/1885 catalog deleted all departments and listed only the following courses: Primary Course, Grammar Course, English Course, Scientific Course, Biblical Course, and Special Course. The "Special Course" evidently was a response to Ellen White's counsel in supplying short-term training for ministers. The catalog stated:

One of the chief objects of the College is to present the most favorable opportunities to those who are laboring in the cause of God, or are preparing themselves for that work. In order to impart that instruction which such persons most need, this course of two years has been prepared. It is also designed for those who for various reasons cannot attend the College longer than one or two years, and are not able to begin with the school year, or remain till its close. . . . The instruction is adapted to the wants of the students, and aims at present practical results rather than astute scholarship. Where the student can remain but one year, some of the studies of the second year may be exchanged for those of the first, if thought best by the Faculty.⁶¹

Again, one can detect the primitive character of Seventh-day Ad-

⁶⁰For a full discussion of the issues involved, cf. RH (September 12, 1882; July 31, 1883; September 11, 1883).

⁶¹Battle Creek College, Ninth Annual Catalogue (1884-1885), pp. 31, 32.

ventist ministry by the elementary nature of the courses offered. The "Special Course" for ministers consisted of Mathematics (Arithmetic), English Language (Grammar), Biblical Lectures or Missionary Work, Reading, Penmanship and Spelling. The second year offerings were Mathematics (Arithmetic), English Language (Rhetoric), Biblical Lectures or Missionary Work, and History (Biblical and Ancient). The 1884/1885 catalog also included a Manual Training Department and Department for Physical Culture in which the vocational and physical skill of the students could be developed to their fullest capacity.

From all appearances Ellen White's counsel, concerning education at Battle Creek College, was finally heeded. Ministerial education began to take on a more practical nature--courses in the "higher branches" were deleted, because, at that time, they were mostly in advance of the current caliber of Adventist ministry. It also appears that Ellen White was following the popular style among Methodists in the nineteenth century that largely focused upon the practical and downplayed the necessity of formal education. The Methodists encouraged aspiring ministers to learn by doing-on-the-job training as opposed to professional training in a seminary. An example of this concept was published in 1879 by James Porter. In his introduction to Hints to Self-Educated Ministers. Including Local Preachers, Exhorters, and Other Christians, he stated:

This book has been written at the suggestion of itinerant preachers, whose opportunities for preparatory education were limited, and who claim that most homiletical books are too scholastic and exacting to accommodate their circumstances. They desire a work in English that will be more simple and practical, covering the whole ground from actual experience, and speaking kind and en-

couraging words to unfortunate brothers who have not enjoyed many educational privileges.⁶²

During this period Adventist ministerial training followed this pattern. The earlier emphasis upon a "higher education" was tempered with a more practical approach in which the elementary needs of ministers could first be met on a short-term basis.

In 1883 this practical emphasis on ministry began to appear in a new column of the Review. Entitled "Ministerial Department," it focused upon the practical needs of the parish clergy. Finally, in 1885, the General Conference accepted Ellen White's counsel, first given in 1850 and 1880, in which she urged that ministers should be examined and that only qualified ones be sent into the field.⁶³

The fifth recommendation of the Conference brings to view a very important matter, which we trust will receive the most careful attention of our conference committees, ministers, and licentiates. Appointments of examiners must be made. We must carry out this plan the coming camp-meeting season without fail. We have felt for a long time that something of this kind was necessary. The Spirit of God has given us instruction on this point, which has been neglected for years.⁶⁴

G. I. Butler, president of the General Conference, suggested the following questions as guides for the committees chosen to examine ministers and licentiates in each conference:

1. Question them to know if they are sound in the faith in all the fundamental doctrines of our people.

⁶²Porter, p. 3.

⁶³She urged the examination of ministers as early as 1851 and again in 1880. Cf. EW 97-104; 4T 407.

⁶⁴RH (January 26, 1886). The phrase "Spirit of God" referred to Ellen White's "testimonies" and visions.

2. Have they, without any reserve, consecrated themselves to the work of God?
3. Do they daily make a prayerful study of the Bible?
4. What Bible helps have they used in the line of Bible dictionaries, atlases, commentaries, etc.?
5. How many of our denominational books have they read?
6. How much do they read in "Testimonies" and the "Spirit of Prophecy"?
7. What is the extent of their education?
8. What books have they read?
9. What are their daily habits of study and of work?
10. Are they following a systematic course of reading upon that which is most necessary for them to know, or do they read anything which comes to hand?
11. Do they understand the laws of health, and do they observe them in their daily living?
12. Do they make daily visits, but without idling away precious time?
13. Are they financially economical?
14. Do they sell our books, and work for our periodicals?
15. How would they conduct meetings in a new field?
16. What are the various duties to be attended to on visiting a church?⁶⁵

In the same article, Butler confessed that the church had neglected this important counsel by Ellen White for a number of years, but determined that the plan would be carried into effect immediately.

These were generally progressive years for ministerial training, and one man who was an important factor in both its progress and demise

⁶⁵Ibid.

was D. M. Canright. A sometimes erratic but rising star within the Seventh-day Adventist Church, Canright played both a vital leadership role and was a strong supporter of developing ministerial competency. He was considered to be an outstanding preacher, and his sermons appeared frequently in the columns of the Review during the 1870s and 1880s. He was also the most frequent contributor to the "Ministerial Department" column in the Review during 1885-1886. Through the 1870s and 1880s he wrote more than any other Adventist leader, other than Ellen White, on preaching.⁶⁶

Canright attended the Institute of 1879 in Battle Creek and became enamored with Hamill's lectures and elocutionary methods. In a letter to Ellen White the following year he wrote:

You know the difficulty I have had in my throat, and with my voice, on account of bad habits of speaking. From the little instruction I have had since last fall, in Elocution, I believe I can get over that and learn to speak properly and easily. If not, it is certain I will have to abandon speaking sooner or later. I have the opportunity of giving my whole attention to it this summer. Brother Miller from the College is to be with me several weeks in Ohio and teach me and others in this line.

Then in the middle of summer I propose to spend a few weeks with Hamill in Chicago.⁶⁷

Canright attended Hamill's School of Oratory in Chicago during the summer and fall of 1880. He proved to be such an effective speaker that he filled the pulpits of the largest popular churches in Chicago

⁶⁶Cf. Appendix C for a listing of Canright's articles on preaching in the Review during the years mentioned.

⁶⁷D. M. Canright letter to Ellen G. White, May 4, 1880, as quoted in Carrie Johnson, I Was Canright's Secretary (Washington: Review and Herald Publishing Association, 1971), pp. 56, 57. The Brother Miller mentioned in this letter was in all probability Eli Burgess Miller, B.S., Professor of Natural Science and Elocution at Battle Creek College.

during that summer. D. W. Revas, a friend and confidant, later reflected upon his experience of hearing Canright one evening:

On Sunday night, in the largest church of the West side, he spoke on 'The Saints' Inheritance' to more than 3,000 people, and I took a seat in the gallery directly in front of him, to see every gesture and to hear every tone, of voice, emphasis, stress, and pitch, and all the rest. But that was as far as I got in my part of the service, for he so quickly and eloquently launched into this, his favorite theme, that I, with the entire congregation, became entirely absorbed in the Biblical facts he was so convincingly presenting. I never thought of anything else until he had finished.

After the benediction I could not get to him for more than half an hour, because of the many people crowding around him, complimenting and thanking him for his masterly discourse. . . .

After a long time we were alone, and we went into a beautiful city park just across the street, which was almost deserted because of the late hour of the night, and sat down to talk the occasion over and for me to deliver my criticisms. But I had none for the elder. I frankly confessed that I became so completely carried away with that soul-inspiring Biblical subject I did not think once of the oratorical rules he was applying in its presentation. Then we sat in silence for some time. Suddenly the elder sprang to his feet and said, 'D. W., I believe I could become a great man were it not for our unpopular message.'⁶⁸

Canright was harshly censured a number of times by Ellen White for his lack of spirituality and strivings to be a popular preacher. After a number of separations from and returns to the ministry, he finally resigned and severed his connection with the church in February of 1887. Of significance here is the apparent close connection between the apostasy of Canright and the demise of elocutionary training for Seventh-day Adventist ministers.

As has been mentioned above, the Institute of 1879 hired S. S. Hamill to teach its ministers elocutionary methods. Also, Battle Creek College appointed Eli Burgess Miller to be Professor of Natural Science and Elocution. Miller used Hamill's book, The Science of Elocution, as

⁶⁸Ibid., p. 57.

a text, and as a result, elocution became very popular during the period 1878-1882.⁶⁹ But Ellen White looked with disfavor upon Battle Creek's "infatuation and craze" with elocution and wrote in 1881:

The voice, this gift from heaven, is a powerful faculty for good, and if not perverted, would glorify God. All that was essential was to study and conscientiously follow a few simple rules. But instead of educating themselves, as they might have done by the exercise of a little common sense, they employed a professor of elocution. . . . Some set themselves up as teachers of elocution. . . . Elocution has become a byword.⁷⁰

When the college reopened after being closed down for a year, the catalog had no listing of elocution--either as a subject or text. The 1884-1885 catalog listed Eli Burgess Miller merely as Professor of Natural Science. The teaching of elocution was essentially non-existent in Seventh-day Adventist education after this period. Also following the Canright apostasy is a marked decline of articles on the subject of preaching in the columns of the Review, and those that do appear are mostly from non-Seventh-day Adventist authors.⁷¹ It would appear that the unrest and subsequent closing of Battle Creek College, and the problems and ultimate apostasy of D. M. Canright played vital roles in the denomination's movement away from formalized ministerial training, especially in preaching, similar to the established church. Also a factor

⁶⁹The following news item is indicative of the place of elocution within college life. "The long winter term of the College closed April 14, with appropriate interesting literary exercises, interspread with music. A very spirited debate upon the comparative merits of ancient and modern eloquence formed one pleasing feature of the hour, and demonstrated to the audience the fact that oratory, even if born with Demosthenes, did not cease its growth with his demise." Battle Creek College Record (April 1882), 16. Many students from Battle Creek College attended Hamill's School of Oratory in Chicago during the summer and fall of 1880. Cf. Johnson, p. 57.

⁷⁰4T 605. ⁷¹Cf. Appendix C.

was the aging and waning of the original church leadership who still maintained control and set policies that affected the shape of ministerial quality.⁷² By and large this leadership favored an informal approach to ministerial training, and in general the result was that the Seventh-day Adventist Church appealed to the lower classes of the population. This continued primitive style and uncultured nature in the church's ministry remained a grave concern of Ellen White. Sensing that times had changed from the earlier days, she now urged the church in 1889 toward a much more thorough training and upgrading of its clergy.⁷³ It was the first time that she openly advocated the necessity of a much more formal education:

The times demand an intelligent, educated ministry, not novices. . . . The world is becoming educated to a high standard of literary attainment. . . . Our ministers must be men who are wholly consecrated to God, men of no mean culture. . . . A higher grade of preparation is required in order to do good service for the Master.⁷⁴

While not wanting to discourage those men who had little or no education,⁷⁵ she did censure those who were largely ineffective:

The Christian ministry is no place for drones. There is a class of men attempting to preach who are slipshod, careless, and irreverent. They would better be tilling the soil than teaching the sacred truth of God.⁷⁶

Her solution to this disturbing situation was unusual in light of

⁷²By now, James White was dead (1881) and D. M. Canright had apostatized (1887). Both men were strong proponents of increased ministerial education and competency.

⁷³5T 580. ⁷⁴5T 528, 592.

⁷⁵Ellen White wrote many words of encouragement to uneducated men who were dedicated and teachable. Cf. RH (July 9, 1895; July 30, 1896; August 2, 1898); 6T 433; RH (November 1, 1906).

⁷⁶5T 582.

Seventh-day Adventism's recent experience with the Battle Creek College, D. M. Canright and the prevailing Adventist notion of "separateness" from worldly influences. In the same article she urged:

Would that there were strong young men, rooted and grounded in the faith, who had such a living connection with God that they could, if so counseled by our leading brethren, enter higher colleges in our land, where they would have a wider field for study and observation. Association with different classes of minds, an acquaintance with the workings and results of popular methods of education, and a knowledge of theology as taught in the leading institutions of learning would be of great value to such workers, preparing them to labor for the educated classes and to meet the prevailing errors of our time.⁷⁷

There is no record that any young men, after being counseled by the "leading brethren," did, in fact, attend other seminaries and receive advanced education. From all appearances the church tended to maintain its course of mere practical training, despite Ellen White's counsel that a change in emphasis was in order and church growth would continue to be retarded if advanced ministerial training remained neglected.⁷⁸

In summary, Ellen White's concept of ministerial qualifications was both integral and partially formative within developing Seventh-day Adventism, and it tended to change through the years in response to the needs of a growing church. The expansion of the church from a sect to

⁷⁷5T 583, 584. The predominant theme of the whole article, "Education of Workers," is for a higher education to meet a higher class of people.

⁷⁸5T 585. Though Seventh-day Adventist colleges began to incorporate a ministerial training course from their inception, the General Conference of Seventh-day Adventists did not organize and establish a seminary separate from any other institution until 1937. Not until 1964 were ministers in North America required to attend two years of seminary beyond college. All of this seems to point, historically, to a denominational hesitancy toward professional competency in its ministers until recent years.

an international movement, the higher level of education of society in general and Adventism in particular, the growth of urban centers and the development of an Adventist educational system forced her to look favorably and state forcefully her concerns for the highest possible qualifications in ministry--both practical and theoretical.

A Balanced Ministry: Preaching and Pastoral Work

A discussion of the relationship between preaching and pastoral work appeared early in Ellen White's writings, and it is necessary to understand this concept in order to avoid misunderstanding or misapplication of apparently conflicting statements. Casual reading of Ellen White might lead one to conclude that she contradicted herself on the importance of preaching. As Chapter 3 has demonstrated, she claimed great importance for the authority of the pulpit and the purpose of preaching. Yet she also made statements, which, on a superficial level, might appear to take an opposite position. For instance, while she stated that "the best help that ministers can give the members of our church is not sermonizing, but planning work for them,"⁷⁹ and that "in the education of young men, we should not lead them to think that it is sermonizing that is to do the work,"⁸⁰ she also wrote that "the preaching of the gospel is God's chosen agency for the salvation of souls."⁸¹

⁷⁹5T 49.

⁸⁰MS-19b-1890.

⁸¹5T 87. Cf. above, Chapter 3, fn. 12-32. This misunderstanding is evident in a paper by John Osborn in which he concludes that Ellen White viewed other pastoral functions as "more important" or "having greater importance" than preaching and sermonizing. Cf. John W. Osborn, "Preaching in the Context of Other Work of the Seventh-day Adventist Minister as Revealed in the Writings of Ellen G. White," (un-

These statements need clarification in order to avoid misunderstanding.

Ellen White stressed the importance of a balance between preaching and pastoral care the year following the organization of the General Conference. She wrote Moses Hull, saying that preaching was only the commencement of the minister's work:

The minister's work is not done when he leaves the desk . . . but should follow up his public labors by private efforts--laboring personally for souls.⁸²

She was concerned with those ministers who perceived ministry only in terms of preaching and thus preached long sermons that wore out both themselves and the congregation.⁸³ An unpublished 1868 manuscript entitled "Long Praying and Preaching" delineated her concern: 1) long preaching wore out the vitality of the preacher, 2) with less vitality the preacher was unable to labor personally with the hearers, 3) long sermons wearied the listener who could not retain the material.⁸⁴

In the 1880s she added a new term--"sermonize"--in her discussion concerning the balance of ministry. This term had a wide variety of usages with a number of definitions appearing to predominate in the literature of the nineteenth century.

The first definition appeared in a technical sense and was con-

published paper, Department of Church History, Andrews University, March 1973), pp. 9-12.

⁸²₁T 432.

⁸³_{1½-2} hour sermons were the common and accepted time during her ministry.

⁸⁴_{MS-3-1878}. This is very similar to her statements in 2T 116-118, although there appears to have been some editorializing between the two.

cerned with the mechanics of sermon composition and delivery (homiletics). Emphasis was placed upon the technical aspects which would assist the preacher in the most forceful means of bringing material together and delivering it in the most effective way--to affect the mind and heart of the hearer.⁸⁵

A second definition focused upon the sermon as an end in itself. The sermon was an art form--the product of the workman who could sit back, enjoy his creation and the applause of the audience.⁸⁶ Closely allied to these two definitions was the theory of elocution.⁸⁷

Third, sermonizing was used to describe an essay style of preaching which used little or no Scripture. J. H. Waggoner in Signs of the Times wrote of this kind of "poor water-gruel some ministers offer." Speaking in response to Dr. Parker of London and his critique of those preachers who use a "mere pinch of Scripture words with which to flavor a very copious dilution of human speculation," Waggoner said:

⁸⁵ Shedd has two chapters, "General Maxims for Sermonizing" and "Special Maxims for Sermonizing," that focus largely on the mechanical--a "workman that has learned his craft." Cf. William G. T. Shedd, Homiletics and Pastoral Theology (New York: Scribner, 1867), pp. 106-143.

⁸⁶ Phillips Brooks remarked: "There was an old word which I think has ceased to be used. Men used to talk of 'sermonizing.' They said that some good preacher was 'a fine sermonizer.' The word contained just this vice; it made the sermon an achievement, to be attempted and enjoyed for itself apart from anything that it could do, like a picture or an oratorio, like the Venus of Milo or the Midsummer-Night's Dream." Phillips Brooks, Lectures on Preaching (New York: Dutton, 1877), pp. 112, 113.

⁸⁷ "Elocution is the Science and Art of expressing thought and feeling by utterance and action." S. S. Hamill, The Science of Elocution (New York: Phillips & Hunt, 1882), p. 19. Cf. Guy Steele, The Modern Elocutionist or Popular Speaker (Chicago: Thompson & Thompson, 1900), pp. v-ix. The preface is entitled, "Elocution in the Pulpit."

That is an excellent picture of the modern essay style, which is called sermonizing--'a mere pinch of Scripture speculation.' And frequently popular ministers will talk on some passing event, or some political movement, quoting a text of Scripture so that it may be called preaching, the text, however, having no possible relation to the matter of discourse.⁸⁸

He concluded: "Let us lead the people to respect as a sermon, an argument or discourse which brings out and enforces Bible Truth."⁸⁹

A fourth definition was also used in a depreciatory way to describe lengthy sermons--usually dull or dogmatic in nature.⁹⁰

The majority of Ellen White's usage of the term "sermonize" appeared in the 1880s and 1890s.⁹¹ Prior to this period she used the terms "preaching," "discourse," and "speechify" in discussing the balance between preaching and pastoral work.⁹² But following the intense interest of ministers in elocutionary training in the late 1870s and early 1880s,⁹³ and the apostasy of D. M. Canright, who was heavily committed to elocutionary methods, she began using the term "sermonize." Without exception she used it in a depreciatory way, meaning, to focus upon the sermon as an end in itself--void of any ensuing pastoral

⁸⁸As quoted in RH (August 5, 1875). Some nineteenth-century definitions of "topical" preaching could also fall in this category. Cf. Elton Abernathy, "An Analysis of the Trends in American Homiletic Theory" (unpublished Ph.D. dissertation, State University of Iowa, 1940), pp. 67-69.

⁸⁹RH (August 5, 1875).

⁹⁰Cf. Funk and Wagnalls New Standard Dictionary of the English Language (New York: Funk and Wagnalls, 1913), p. 2233.

⁹¹This researcher was unable to find a statement using "sermonize" earlier than 1882. Cf. 5T 104.

⁹²1T 380, 432; 2T 116-118; 3T 417-420; 4T 317.

⁹³Cf. 4T 605, 606.

work.⁹⁴ The major intention of these statements after 1882 was to place preaching in balance with personal work and the education of church members.⁹⁵ The preacher who "merely sermonized"⁹⁶ was involved in a truncated ministry.

Ellen White also used "sermonize" in two lesser ways. She alluded to sermonizing in a quote from Daniel Webster: "Many of the ministers of the present day take their text from St. Paul, and preach from the newspapers."⁹⁷ This would be similar to J. H. Waggoner's definition in the Review sixteen years earlier.⁹⁸ What is evident in all of the above usages is the negative and depreciatory tone of the term.

Therefore, to conclude that Ellen White's usage of "sermonizing"

⁹⁴"The minister may make a high range into the heavens, by poetical descriptions and fanciful presentations which please the senses and feed the imagination, but which do not touch the common life experience, the daily necessities; bringing home to the heart the very truths which are of vital interest. The immediate requirements, the present trials, need present help and strength--the faith that works by love and purifies the soul, not words which have no real influence upon the living daily walk in practical Christianity.

"The minister may think that with his fanciful eloquence he has done great things in feeding the flock of God. . . . There may be truths, but too often they are not the food that will fortify them for the daily battle of life." MS-59-1900. Cf. GW 153-155 (1915); RH (March 24, 1896).

⁹⁵Cf. RH (March 5, 1895; September 10, 1895; April 10, 1900; June 23, 1901); MS-66-1894; MS-22-1890; MS-4-1893; Letter 95, 1896; Letter 1, 1897; MS-107-1898; 5T 255; RH (September 29, 1891); 6T 49; RH (June 25, 1895); DA 152; MS-104-1898; Letter 192, 1906; MS-139-1897; MS-8a-1888; RH (December 17, 1914); MH 143; 6T 50, 88; TM 345, 346; GW 76 (1915); Letter 48, 1886; AA 526; GW 185, 191 (1915); RH (March 4, 1902); 9T 82; 6T 431; COL 185, 191.

⁹⁶She also used the phrase "mere sermonizing" to portray the notion of a segmented ministry. Cf. GW 156 (1915); COL 417; CH 499; RH (March 4, 1902). No doubt much of the early itinerant character of Adventist ministers tended to emphasize preaching over pastoral care.

⁹⁷RH (June 23, 1901).

⁹⁸Cf. above, fn. 88.

was intended to downplay the necessity and importance of preaching is unwarranted in light of her own statements. Instead, she wanted the minister to be aware that his/her energy must be expended both in the proclamation of the gospel and in the nurture of the flock through caring and teaching.

This concern for a balance between preaching and pastoral work was on the rise in other traditions contemporaneous with Ellen White. In 1867 Shedd described the minister as both orator and pastor.¹⁰⁰ Porter, a Methodist, wrote to Methodist ministers without a formal education, saying:

Pastoral skill is the main dependence of many preachers. Few have power to draw and hold a congregation by mere preaching. Most need the aid of the pastorate to work up personal friendship for themselves and their people, so as to secure a fair and interested hearing. Many go to church more from their affection for the preacher, than from interest in his sermon.¹⁰¹

Kidder referred to this functional interfacing in terms of "Preaching as a Pastoral Duty."¹⁰² Perhaps the most ambitious discussion of the relationship between preaching and pastoral care ensued with the Lyman Beecher Lectures at Yale. Starting in 1872, most of the lectures in the 1870s emphasized the necessity of this nexus if effective ministry was to happen. As Phillips Brooks so forcefully stated:

The preacher needs to be pastor, that he may preach to real men. The pastor must be preacher, that he may keep the dignity of his work alive. The preacher, who is not a pastor, grows remote. The pastor, who is not a preacher, grows petty. Never be content to let men truthfully say of you, 'He is a preacher, but no pastor,' or, 'He is

¹⁰⁰ Shedd, pp. 389ff.

¹⁰¹ Porter, pp. 211, 212.

¹⁰² Daniel P. Kidder, A Treatise on Homiletics, Designed to Illustrate the True Theory and Practice of Preaching the Gospel (rev. ed., New York: Nelson & Phillips, 1868), pp. 366-372.

a pastor but no preacher.' Be both, for you cannot really be one unless you also are the other.¹⁰³

Delivery and Style

Length of Sermons. Integral to the above discussion are Ellen White's statements on the proper length of sermons. The change in her concept over a period of years may be attributed in part to the prevailing tendency during the latter half of the nineteenth century toward shorter sermons. Abernathy has demonstrated that the years from Shedd and Spurgeon to the twentieth century emphasized, "Make it short."¹⁰⁴ Spurgeon suggested that a sermon should not usually exceed 45 minutes, while later writers at the turn of the century were leaning toward 30 minutes.¹⁰⁵

A number of articles appeared in the Review during the latter half of the century, indicating a unanimity of feeling for shorter sermons. Though most tended to favor one hour as an appropriate length,¹⁰⁶ many found it difficult to break the old habit of preaching two or even three hours. In light of such practices, perhaps it was not so strange

¹⁰³ Brooks, p. 77. For similar statements by other Lyman Beecher lecturers in the 1870s, cf. Henry Ward Beecher, Yale Lectures on Preaching, 1st Series (New York: Ford, 1872), pp. 76ff; John Hall, God's Word Through Preaching (New York: Dodd & Mead, 1875), pp. 32ff; R. W. Dale, Nine Lectures on Preaching (New York: Hunt & Eaton, 1879), pp. 236ff.

¹⁰⁴ Abernathy, p. 118.

¹⁰⁵ Ibid., p. 119.

¹⁰⁶ Cf. RH (March 27, 1886; May 24, 1870; October 3, 1871; September 30, 1873; August 15, 1878; February 6, 1879; December 4, 1879; October 20, 1885; October 15, 1895; April 17, 1900). Many were hesitant to accept the 30-minute length which was beginning to be advocated in some quarters.

that the Battle Creek Church in 1895 took official Board action to limit the worship service to 75 minutes--20 minutes for opening and closing, and 55 minutes for the sermon.¹⁰⁷

Ellen White in her early years favored one hour as the appropriate length of a sermon:

Much singing wearies to a great degree, as well as long and protracted praying and talking. Our ministers generally should not continue their effort longer than one hour. They should leave all preliminaries and come to the point at once. Cut short your discourse while the interest is the greatest.¹⁰⁸

But by the turn of the century she had cut this figure in half and was encouraging preachers not to exceed 30 minutes in their sermons:

Do not hold the people in your discourse more than thirty minutes.¹⁰⁹

Do not let your discourses exceed thirty minutes. Then you can speak oftener. Two short sermons are better than one long one.¹¹⁰

Humor and Sensationalism. True to her Methodist background,¹¹¹ Ellen White was an advocate of the plain style in preaching. Fully aware that the style of preaching had a direct effect upon the accep-

¹⁰⁷ RH (October 15, 1895).

¹⁰⁸ MS-3-1868. This quote is very similar to 2T 117. Her intentions in this statement are open to debate, since she might also mean that the entire service should not be over one hour. Yet, the early practice of preaching up to two or more hours would make it appear that she is referring here specifically to sermons. Earlier in the same article she says that "discourses are protracted frequently one third or one half longer than should be."

¹⁰⁹ Letter 1a, 1896.

¹¹⁰ Letter 98, 1901.

¹¹¹ Abel Stevens, Essays on the Preaching Required by the Times (New York: Carlton & Phillips, 1855), pp. 126-130.

tance or rejection of the sermon,¹¹² she urged preachers to preach in simplicity and calmness, letting the deep movings of the Holy Spirit bring conviction to the listener.¹¹³

She was not opposed to appropriate persuasive and illustrative devices for gaining attention and bringing conviction, but urged that they be used in subject to the work of the Holy Spirit and not detract from the central purpose of preaching--the conversion of souls. Leslie Hardinge has written a rather definitive descriptive treatment of Ellen White's concepts of persuasion and illustration in which he demonstrated her philosophy of usage in preaching.¹¹⁴ His work has shown that Ellen White was opposed to persuasive techniques that appealed to the base impelling motives such as fear, excitement, sensationalism, exhibitionism, sentimentality and witticisms.¹¹⁵ Illustrations were also to avoid that which appealed to the base in human nature; which were anecdotes and merely amusing or were trifling.¹¹⁶ Perhaps a weakness of Hardinge's study is that he appears to deal with Ellen White in isolation--making no mention of the broader context of humor and sensa-

¹¹²Ev 168.

¹¹³RH (July 23, 1908); Letter 102, 1894; Ev 174, 175.

¹¹⁴Leslie Hardinge, "An Examination of the Philosophy of Persuasion in Pulpit Oratory Advocated by Ellen Gould White" (unpublished M.A. thesis, Seventh-day Adventist Theological Seminary, 1950). Leslie Hardinge, "A Survey and Evaluation of the Theory of Illustration of Ellen Gould White" (unpublished B.D. thesis, Seventh-day Adventist Theological Seminary, 1953). Hardinge used the classical canons of rhetoric as hermeneutical tools to discover her concepts.

¹¹⁵Hardinge, "An Examination," pp. 147, 152.

¹¹⁶Hardinge, "A Survey," pp. 56-64.

tionalism in the nineteenth-century American pulpit.

The use of humor became a common phenomenon in the pulpit during the nineteenth century and was used by four major classes of preachers:

. . . witting anecdotes or retorts used chiefly by Methodist ministers in response to similar situations of conflict in the worship or community; short humorous expressions of Henry Ward Beecher expanded by Methodist evangelist Sam Jones; extended satirical treatments of contemporary ideas; and exempla used by black and white communities.¹¹⁷

Adams has clarified the rationale of such usage in the American pulpit--the main purposes being first, to attract and hold attention in camp-meetings or protracted meetings; second, in handling disruptions--intentional or unintentional; third, to introduce delicate or controversial subjects; fourth, by reductio ad absurdum, to attack infidel positions. Fifth, and by far the most popular usage, was the use of humor in attacking the American idolatries of political and ecclesiastical power, pretensions of wisdom, and the great increase of wealth in society.¹¹⁸

Many of the pulpit greats during her life used humor to varying degrees. Henry Ward Beecher¹¹⁹ used humor with regularity as an integral part of his preaching in the Plymouth pulpit, while others such as the evangelist Dwight L. Moody would use excessive humor in his initial sermons to gain a hearing, but generally deleted humorous remarks as his meetings progressed. Others used it in varying degrees between.

¹¹⁷ Doug Adams, Humor in the American Pulpit (North Aurora, IL: Sharing, 1976), p. 14.

¹¹⁸ Ibid., pp. 14, 73-108.

¹¹⁹ Henry Ward Beecher emphasized three new concepts for preaching in his inauguration of the Lyman Beecher Lectures--a reconstructed manhood, the use of rhetorical illustrations, and humor in preaching. Cf. Beecher.

A century earlier Wesley had instructed his preachers toward sobriety in the pulpit and had advised that one's "whole deportment before the congregation be serious, weighty, and solemn." This became a part of Methodist "Discipline": "Be serious, let your motto be, holiness to the Lord. Avoid all lightness, jesting and foolish talking."¹²⁰

Ellen White adhered to this Wesleyan concept and abhorred the use of any kind of humor in the pulpit¹²¹ even though its chief exponent was a very popular contemporary of hers--Henry Ward Beecher. Two weeks before his death she wrote:

Some form the habit of relating anecdotes in their discourses, which have a tendency to amuse and remove from the mind of the hearer the sacredness of the word which they are handling.¹²²

She made no distinction between the terms "wit" and "humor" as did other contemporaries of hers.¹²³ She lumped together the terms "jesting," "joking," "lightness," "trifling," "anecdotes," "levity," "storytelling," and "clownishness" as being totally inappropriate.¹²⁴

¹²⁰As quoted in Adams, p. 79.

¹²¹The only possible exception to this would be the category described by Adams as reductio ad absurdum. She used this in some of her sermons. Cf. Horace John Shaw, "A Rhetorical Analysis of the Speaking of Mrs. Ellen G. White, a Pioneer Leader and Spokeswoman of the Seventh-day Adventist Church" (unpublished Ph.D. dissertation, Michigan State University, 1959), pp. 329, 339; Adams, pp. 92-98.

¹²²RH (February 22, 1887). Her earliest reference to the use of humor in the pulpit is in 1863. Cf. 1T 435.

¹²³Bushnell distinguished between wit and humor--wit being used to achieve some other means, while humor was an end in itself. Cf. Adams, pp. 4, 5.

¹²⁴Cf. RH (June 10, 1884); Letter 15, 1890; MS-8a-1888; RH (January 21, 1902; September 28, 1897; February 22, 1887); Letter 9, 1889.

All of this she termed "cheap fodder placed before the people."¹²⁵

Ministers should not make a practice of relating anecdotes in the desk; it detracts from the force and solemnity of the truth presented. The relation of anecdotes or incidents which create a laugh or a light thought in the minds of the hearers is severely censurable. The truths should be clothed in chaste and dignified language; and the illustrations should be of a like character.¹²⁶

Closely allied to her discussion of humor was the sensational delivery style of some Adventist preachers. It would appear that much of early Adventist preaching was typical of the sensationalism in frontier revivals. It was common for preachers to raise their voices to a high pitch for extended periods of time, shouting out in a cadence delivery style, straining the vocal organs and lung capacity.¹²⁷ Added to this were the theatrics in bodily gestures which created quite a show for the audience. As a result, many preachers were better known for their style than substance. Commenting on this style she said:

Some seem to think that they must race right along or else they will lose the inspiration and the people will lose the inspiration. If that is inspiration, let them lose it, and the sooner the better.¹²⁸

She accused some preachers of theatrics--doing things merely for effect:

Ministers in the desk have no license to behave like theatrical performers, assuming attitudes and expressions calculated for effect.

¹²⁵TM 337.

¹²⁶RH (August 8, 1878).

¹²⁷Ellen White confessed: "In my younger days I used to talk too loud. The Lord has shown me that I could not make the proper impression upon the people by getting the voice to an unnatural pitch." MS-19b-1890. James White also seemed to have a similar problem. Ibid. She counseled a number of ministers, personally in letters, about their unnaturally high-pitched and intense delivery. Cf. Letter 1, 1873; Letter 2, 1885; Letter 7, 1885; Letter 39, 1887; Letter 56, 1887.

¹²⁸MS-19b-1890.

. . . There are also fanatical ministers, who, in attempting to preach Christ, storm, halloo, jump up and down, and pound the desk before them, as if this bodily exercise profited anything.¹²⁹

Some destroy the solemn impression they may have made upon the people, by raising their voices to a very high pitch, and hallooing and screaming out the truth.¹³⁰

Instead, she pleaded with ministers to cultivate grace, courtesy and refinement--carrying themselves with quiet dignity. In light of this frantic exhibitionism, her statement, "Let every minister be sedate,"¹³¹ does not appear the overstatement that it might today.

Our intense desire should be to give, by a well-ordered life and conversation, discourses solemn, earnest, and tender, with the unction of the Holy Spirit.¹³²

Set Discourses and Extemporaneous Preaching. As was discussed in Chapter 2, extemporaneous preaching was the encouraged and most widely accepted method in American homiletical theory from 1880-1860.¹³³ After 1860, when other homiletical works tended to encourage preachers to write out full manuscripts, Methodists continued their endorsement of the extemporaneous style into the latter half of the century. Methodist authors Abel Stevens (1855), James Porter (1879), and Matthew Simpson

¹²⁹RH (August 8, 1878).

¹³⁰RH (May 30, 1871).

¹³¹MS-8a-1888. The term "sedate" should not mislead one to assume she meant dispassionate. "Those who are not wedded to the world will realize that the time demands something more than a weak, faint, methodical discourse. They will see that there must be earnestness and power accompanying the word. . . . God will accept no sleepy, tame message at this time." Letter 27, 1894. Here she attempts to bring in a balance in delivery style. "We must guard against creating extremes, guard against encouraging those who would either be in the fire or in the water." Letter 37, 1894.

¹³²MS-1a-1890.

¹³³Cf. above, Chapter 2, pp. 40-41.

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¹³²MS-1a-1890.

¹³³Cf. above, Chapter 2, pp. 40-41.

(1879) all heartily endorsed the extemporaneous method of delivery as the most effective despite its weaknesses.¹³⁴

Ellen White allied herself with this tradition. Despite the popular and prevailing tendency toward written sermons, she encouraged preachers to move away from their "set discourses."¹³⁵ When one minister wrote out his sermons for another minister who had lost a book of "valuable discourses," she told him to stop "manufacturing" them:

Your brother said that he had lost a book valuable to him because it contained many valuable discourses. I told him that every sermon he had ever preached that was put into writing or print was lost. I thought it was the greatest blessing that could come to him, for he did not see the necessity of preparing himself before entering the pulpit by diligently searching the Bible and opening his heart to the impressions of the Spirit. He trusted his oft-repeated discourses, and the people frequently had presented before them matter that was as dry as a chip.¹³⁷

She wrote to Elder Van Horn, wishing that his "set discourses" might be banished from his mind so that power, love and grace could fill his soul.¹³⁸ She was concerned that manuscript preaching would bring about a lack of originality and new ideas;¹³⁹ that it would tend to hamper further Bible study and spiritual growth on the part of both preacher and listener;¹⁴⁰ and with "set discourses" the preacher would tend to avoid the moving of the Holy Spirit in preparation and delivery.¹⁴¹

¹³⁴Cf. Stevens, pp. 70-141; Porter, pp. 115-126. Matthew Simpson, Lectures on Preaching (New York: Hunt & Eaton, 1879), pp. 166-197.

¹³⁵Ellen White's usage of "set discourses" was synonymous with "depending on notes." Cf. MS-88-1898.

¹³⁶Letter 39a, 1887. ¹³⁷Ibid. ¹³⁸Letter 61, 1893.

¹³⁹Letter 53, 1876. ¹⁴⁰Letter 39a, 1887; Letter 61, 1893.

¹⁴¹GW 165 (1915); Letter 39a, 1887.

Arrangement. Brief mention should be made about Ellen White's concern for orderliness in preaching--"connected discourses,"¹⁴² This point was concomitant to her concern for brevity. In her time it was not unusual for a typical two-hour sermon to cover a dozen or more points, with the result that the listener was overwhelmed with material--most of it being lost. Many sermons in the Review are examples of such excessiveness. Some preachers' sermons needed to be printed in two separate issues of the Review, because of length and involvement of argument.¹⁴³

She encouraged preachers to make "a few essential points"¹⁴⁴ and avoid overwhelming people with a "mass of matter" which in reality buried the truth:¹⁴⁵

A few forcible remarks upon some point of doctrine will fasten in the mind much more firmly, than to bring in a mass of matter where nothing lays out clear and distinct in the minds of those ignorant of our faith.¹⁴⁶

The few points made by the preacher should not be passed over too rapidly; rather, they should be repeated often so they could be remembered easily.¹⁴⁷

From the preceding discussion it is evident that Ellen White's concern for the functional elements in preaching were similar to the

¹⁴²Letter 48, 1886; 4T 407.

¹⁴³Cf. RH (December 11 and 18, 1886; January 22 and 29, 1867; February 12 and 19, 1867; May 14 and 28, 1867; August 27 and September 3, 1867; January 21 and 28, 1868; March 24 and 31, 1868; July 6 and 14, 1868; August 4 and 11, 1868; April 20 and 27, 1869; June 15 and 22, 1869).

¹⁴⁴Letter 7, 1885; Letter 39, 1887.

¹⁴⁵Letter 56, 1887.

¹⁴⁶Letter 48, 1886.

¹⁴⁷GW 168 (1915).

developments within the mainstream of American homiletical theory--the only exceptions being her disdain for humor, sensationalism and the use of notes in delivery. These she held in common with her Methodist heritage.

Chapter 6

ELLEN WHITE'S CONCEPT OF PREACHING
WITHIN THE HISTORICAL CONTINUUM OF THE CHURCH

This chapter will attempt to grasp the significance of Ellen White's concept of preaching within the ellipse of the historical perspective and the needs of the contemporary church. It is imperative that she be understood within this setting if the church, and Seventh-day Adventism in particular, is clearly to perceive the context and extent of its rootage--for out of this grounding a tradition receives much of its nurture for the continued growth of contemporary proclamation.¹

This critical² appraisal will be done in three areas. First, what was Ellen White's practice of preaching in light of her concepts? Did she "practice what she preached"? Were there significant areas in which she diverged from the concepts she proposed? Second, what was Ellen White's locus within the history of preaching in nineteenth-century America? Did she stand apart, within a separate and unique homiletical tradition, or was she part of the mainstream (or tributary) of American preaching theory? Third, what significance do her concepts of preaching have for the contemporary church--specifically Seventh-day Adventism? Does she generate any homiletical discussions which are viable for the needs of a growing tradition in the twentieth century?

¹This is a hermeneutical endeavor to reflect upon and interpret "how a word or event in past time and culture may be understood and become existentially meaningful in our present situation." Cf. Carl E. Braaten, History and Hermeneutics (Philadelphia: Westminster Press, 1965), pp. 130-159.

²Cf. Chapter 1, fn. 1.

An Analysis of Ellen White's Sermons in Light of
Her Concept of Preaching

A number of problems exist in attempting to compare her concept with her actual practice of preaching. Her sermons, in present form, are dead sermons, and since she was an extemporaneous speaker, the manuscripts in existence are stenographic reports.³ The interaction of the ethos and pathos of the speaker and audience in the "preaching event" has been lost. Without this total communicative context a critique has the possibility of becoming a mere analysis of dead symbols on yellow paper--void of the presence and passion of the proclaimer. Another factor is Ellen White's role as an itinerant exhorter. She never assumed the role of minister to a local parish congregation.⁴ Along with this she claimed to be a "messenger of the Lord," which meant that her practice, at times, transcended the concepts she stated. Therefore, to expect exactly the same from her as that of preachers to whom she wrote is not entirely possible.

Yet, this comparison is possible to a large degree, because we do have a rather definitive account of her preaching from those who heard her. Shaw has written an exhaustive treatment of her actual

³This was a common form of publishing in the nineteenth century. All of Beecher's lectures were published from "phonographic reports." ("Phonographic" in Beecher's time probably meant the same as stenographic, since Beecher's lectures were from 1872-1874, and Edison's phonograph was not invented until 1877).

⁴For this reason, this critique will not deal with her concepts of a balanced ministry--preaching and pastoral work, although much of her time spent in personal letter writing during her itineracy might be considered a form of pastoral care.

preaching practice by both carefully analyzing 456 of her sermons and by questioning approximately 400 persons who heard Ellen White speak.⁵ Shaw's findings, along with Ellen White's self-criticisms, will be the basis for judging her consistency and/or inconsistency between theory and practice.

Authority of the Pulpit. When Ellen White spoke in public, her assumed role as "messenger" carried an authority of its own aside from the authority of the pulpit. For this reason it is difficult to delineate between her sense of authority as a preacher and as a prophet. Her authority must be examined from two perspectives--her self-conscious authority and her authority as perceived by those who heard her.

Constantly aware of her authoritative role as "messenger," she sensed a higher authority calling her to the task of proclamation. This is evident in her reflection upon a personal experience in 1877:

Monday evening I stood in the stand at a tent meeting in progress at Danvers, Mass. A large congregation was before me. I was too weary to arrange my thoughts in connected words; I felt that I must have help, and asked for it with my whole heart. I knew if any degree of success attended my labors, it would be through the strength of the Mighty One.

The Spirit of the Lord rested upon me as I attempted to speak. Like a shock of electricity I felt it upon my heart, and all pain was instantly removed.⁶

⁵Horace John Shaw, "A Rhetorical Analysis of the Speaking of Mrs. Ellen G. White, a Pioneer Leader and Spokeswoman of the Seventh-day Adventist Church" (unpublished Ph.D. dissertation, Michigan State University, 1959).

⁶LS 226, 227, 262, 263. This sense of authority is evident even prior to her husband's death in 1881. Therefore, it is wrong to conclude that this was more fully realized after the loss of her husband. Her self-consciousness of authority was realized apart from her marriage relationship.

It was not unusual for her to say many things which she had not premeditated, because she claimed that the Spirit of the Lord would come upon her and lead her to speak in areas over which she had no control.⁷ Another phrase which denoted her self-consciousness of authority was, "The Lord gave me strength and freedom."⁸

Reference must also be made to the way in which others perceived her authority. First, her personal ethos as a prophet carried significant authority which resulted in wide acceptance of her counsel as final and definitive.⁹ Second and closely allied to the preceding was the way in which she prefaced certain remarks in her sermon material:

I come to you with the sure word of prophecy.¹⁰

O how many times, when I have seemed to be in the presence of God and holy angels, I have heard the angel voice saying, 'Press together, press together, press together. Do not let Satan cast his hellish shadow between brethren. Press together; in unity there is strength.'

I repeat the message to you.¹¹

I am instructed that the students I am instructed to say to parents I am instructed to tell them The Lord has given me light.¹²

Purpose of Preaching. Ellen White's preaching exhibits strong affinities with her stated purpose--the salvation of souls.¹³ Her ap-

⁷ 5T 678. ⁸ LS 270; W-21-1867; W-8-1869.

⁹ While there was wide acceptance, certain leaders within the movement questioned her counsel and authority from time to time; e.g., Uriah Smith, D. M. Canright, G. I. Butler, A. G. Daniels, and even her husband, James White.

¹⁰ MS-20-1894.

¹¹ General Conference Daily Bulletin (April 13, 1891).

¹² GCB (June 2, 1909). ¹³ Cf. Chapter 3, pp. 47-50.

peals for change are found throughout her sermons, though they appear most forcefully at her conclusions.¹⁴ Shaw's examination of her Faith and Christian Living discourses failed to find one sermon that did not have at least one appeal. Most of the time several appeals appeared throughout her development.¹⁵ In short, she preached for a verdict. Typical of her appeal was the conclusion of a sermon to ministers on October 11, 1888:

Let us commence right here in this meeting and not wait till the meeting is half through. We want the Spirit of God here now; we need it, and we want it to be revealed in our characters. We want the power of God here, and we want it to shine in our hearts. Brethren, let us take hold of the work as never before. Let us inquire, How is it with my soul? Is it in that condition that it will be well with me? Shall Christ come and find me as I now am? May God help us to be clean in spirit, pure and holy in all manner of conversation and godliness.¹⁶

The Function of the Sermon. Ellen White's stated function of the sermon was arousal, conviction and instruction. As the effectiveness of these can only be determined with some degree of accuracy by those who heard her, Shaw's evaluation of listener response must be the gauge for determining effectiveness.¹⁷ According to him, her ability in these areas exhibited itself in both immediate and long-term effectiveness:

The immediate responses were characterized by respectful listener attitudes of awe and silence; verbal responses that included testimonies of confession and personal intention, frequent rejoin-

¹⁴Shaw, pp. 260, 360, 453.

¹⁵Ibid., p. 360. "Sometimes the frequency of appeals leaves the final appeal shorn of expected variety because of its prior or extended reiteration." Ibid., p. 556.

¹⁶MS-6-1888.

¹⁷Shaw, pp. 529-550.

ders of agreement expressed with hearty 'Amens'; physical responses of rising to the feet, going forward, not infrequently amid tears and weeping. These immediate audience responses that characterized Mrs. White's speaking often had carry-over values that registered through the years.¹⁸

It appears, though, that the prime force for her effectiveness in this area was not her ability as an orator with a carefully reasoned position; rather, it was her personal ethos in and out of the pulpit.¹⁹

The Source of the Preacher's Message. Although Scripture predominates in all of her sermons, she did not limit herself to the Bible. She relied on three areas as sources for her sermons: the study and reflection of Scripture, divine revelation, and momentary inspiration. A survey of her sermons²⁰ reveals scarcely any evidence of direct references from secular authorities.²¹ As Shaw states: ". . . evidence seems lacking that the world of research held a first-love for Mrs. White."²² This does not mean that she spoke in isolation from all secular influences, since the books she authored give evidence that she read widely in the literature of the nineteenth century.²³ Her estate

¹⁸Ibid., p. 557. Cf. pp. 543-548 for examples of long-term responses such as a changed way of life, administration and financial responses, etc.

¹⁹Ibid., p. 558.

²⁰There is a marked difference in the usage of secular references in her writings and in her sermons.

²¹Shaw, pp. 491-492. ²²Ibid., p. 492.

²³For a discussion of her literary indebtedness, cf. Francis D. Nichol, Ellen G. White and Her Critics (Washington: Review and Herald Publishing Association, 1951), pp. 403-467; Ronald L. Numbers, Propheticess of Health (New York: Harper & Row, 1976); Donald R. McAdams, "Ellen G. White and the Protestant Historians: The Evidence From an Unpublished Manuscript on John Huss," October, 1977, photocopied; Arthur L. White, The Ellen G. White Writings (Washington: Review and

also listed a sizeable library holding upon her death.²⁴

The major source of her material for preaching came from Scripture. Of the 465 discourses listed in Shaw, 293 have a text; the remaining 172, though lacking an initial text, use biblical texts within the body of the sermon. She uses 246 texts from the New Testament, while 47 are from the Old.²⁵

Yet, despite her heavy usage of Scripture, it is difficult to categorize her sermons into an acceptable nineteenth-century homiletical niche. The three accepted modes of preaching in her day were the topical, textual, and expository.²⁶ Shaw concludes that her use of Scripture did not make her an expository preacher, for

. . . she apparently employed them as simple assertions of truth that were best used in simple statement buttressed only for the listener by the inherent reading of the Word.²⁷

Herald Publishing Association, 1973), pp. 107-136; A Discussion and Review of Prophetess of Health (Washington: Ellen G. White Estate, 1976); Eric Anderson, "Ellen White and the Reformation Historians," Spectrum, IX (1978), 23-26; William S. Peterson, "A Textual and Historical Study of Ellen G. White's Account of the French Revolution," Spectrum, II (Autumn 1970), 57-69; W. Paul Bradley, "Ellen G. White and Her Writings," Spectrum, III (Spring 1971), 43-65; William S. Peterson, "Ellen White's Literary Indebtedness," Spectrum, III (Autumn 1971), 73-84; Arthur L. White, "Toward a Factual Concept of Inspiration II: The Role of the Visions and the Use of Historical Sources in the 'Great Controversy'" (Washington: Ellen G. White Estate, 1978), mimeographed.

²⁴For a complete listing of books in the Ellen G. White library, cf. "Books in the E. G. White Library in 1915," WDF #884 in the Ellen G. White Estate.

²⁵Cf. Shaw, pp. 560-588.

²⁶Cf. Elton Abernathy, "An Analysis of the Trends in American Homiletical Theory" (unpublished Ph.D. dissertation, State University of Iowa, 1940), pp. 56-69.

²⁷Shaw, p. 556.

Her mode appears to be a hybrid conjoining of the topical and textual modes. Many of her texts were a spring for the discussion of certain topics. Yet, the text did not control the outline of her sermon, neither did it provide the framework for exposition.²⁸

Another source for her preaching was divine revelation. She experienced some things that escaped the possibility of prior preparation: "When I am speaking to the people, I say much that I have not premeditated. The Spirit of the Lord frequently comes upon me."²⁹ Shaw has found a third source--that of momentary inspiration while speaking.³⁰

Length of Sermons. This area, perhaps more than any other, was one in which there is dissonance between theory and practice. Since her days as an exhorter in class meetings, she was in the habit of speaking on the average of 1½ hours.³¹ Though she was advocating 30-minute sermons by the 1890s, she continued to preach up to three times that length. She admitted the problem in a conversation with the General Conference Committee at Lake Goguwac on July 14, 1890:

Elder Underwood: 'Do we preach too long?'

Sister White: 'Yes, indeed; and I, too; I take that right to my self. I preach too long.'

²⁸James Porter perhaps defined these categories in terms which would have been most familiar to her. Topical, "the text merely suggests the topic and retires, leaving the preacher to treat it as he would if he had no text." Textual, the sermon "whose subject or subjects are suggested by the text and flow directly from it." Expository, sermons which "are chiefly occupied with the exposition of Scripture." James Porter, Hints to Self-Educated Ministers (New York: Hunt & Eaton, 1879), pp. 91, 92.

²⁹5T 678. ³⁰Shaw, p. 493.

³¹Ibid., pp. 524-526.

W. C. White: 'Let me ask a question, Are we to take your example as an exponent of your views?'

Sister White: 'Well, didn't I just make my confession? and haven't I given you an example? I consider myself an exception, but I think I have ventured too far even in the exception. I have been taken by my husband and carried on the cars and laid on the seat, and I have gone to a place of meeting and have stood under paralysis that had been upon me for weeks, so that I have not been able to command my language to speak a sentence correctly. And yet I would stand on my feet before the public and make testimony as straight as a string. The Spirit of the Lord was upon me. Every one is not an exception. Now, how can I tell when I am going too far. I have been brought up to that point again and again.

Now, how far shall I go? I have taken the position that if the Lord gives me a burden for the Battle Creek church, I will tell it to them; but unless I have a burden, I have nothing more to say. I spoke 21 times in as many days there at Battle Creek. I did not speak every day, but some days spoke twice. This was before I left; and I never got rested until it resulted in this terrible sickness. I know, and told them at Fresno, that I was fighting my last round. And then in those private meetings the labor was worse than speaking in public, and having to tell them such straight things as I had to tell them.

No, I do not know whether your question is answered or not; perhaps it is like a long sermon: it is so long that you have lost the main point.'³²

This little vignette is illustrative of her struggle between idealized concepts and prophetic license. She defended short sermons and yet found herself breaking her own counsel by preaching far beyond the recommended 30 minutes.³³ Can she escape the criticism of inconsistency? She criticized long preaching for specific reasons, but do these reasons cease to exist in prophetic discourse?³⁴ Perhaps she

³²MS-19b-1890.

³³In two letters to her son, she intimated the personal effect that long preaching was having on her health. "I have spoken one hour and a half this afternoon, am quite weary." W-14-1867. "The weight of the work is upon me day and night. I was so exhausted yesterday I lay down to rest and in about half an hour awoke exhorting the people to take their position upon the truth." W-19-1867.

³⁴Cf. above, Chapter 5, fn. 84.

gave the best answer by admitting, "I consider myself an exception, but I think I have ventured too far even in the exception."³⁵

Humor and Sensationalism. None of her sermons contain anecdotes, intended humor or storytelling. Adams has stated that one of the categories of humor in the eighteenth and nineteenth century pulpit was reductio ad absurdum.³⁶ In his analysis of Ellen White's use of "invention," Shaw claims this device was used by her on at least two occasions.³⁷ It is difficult to perceive how Shaw's examples fit into this category--at least according to Adams' definition.³⁸ Her sermons are characterized by a plain style, with the use of simple language that was clear and direct. She did use striking phrases, comparative figures, repetition and a varying sentence structure to heighten her simple use of language. But all intentional ornamentation was avoided.³⁹

Set Discourses and Extemporaneous Preaching. Ellen White's general method of speaking was extemporaneous. The only exception to this would be an occasionally prepared manuscript, which she would deliver on such occasions as a special ministers' meeting, but reading was the exception and not the rule.⁴⁰ There is no evidence that she ever preached

³⁵MS-19b-1890.

³⁶Doug Adams, Humor in the American Pulpit (North Aurora, IL: Sharing, 1976), pp. 92-108.

³⁷Shaw, pp. 329, 330.

³⁸Adams defines reductio ad absurdum in terms of "ridicule," but this sense is completely lacking in the examples given by Shaw.

³⁹Shaw, pp. 386, 556.

⁴⁰*Ibid.*, pp. 496-498.

"memoriter."⁴¹ She was known to have given impromptu speeches on a number of occasions,⁴² but the extemporaneous mode guaranteed her freshness of style, directness, and availability to the moving influence of the Spirit.⁴³

Arrangement. Shaw's research disclosed that her sermons do not exhibit careful preplanning and outlining. She does not hint at any sort of outline in the introduction, body or conclusion.⁴⁴ Her arrangement followed the conversational style in which one idea tended to suggest another.

In summary, one is immediately struck with the difficulty of comparing and analyzing Ellen White's theory and practice. Her sermons, analyzed in isolation, are far from ideal models of effective sermon composition and delivery. The critical factor for her effectiveness appears to be her ethos as a prophet, for without it, she probably would not have been the effective communicator she was, and perhaps would have been considered just another nineteenth-century feminist reformer. While her practice exhibits many affinities with her concepts, yet there are significant areas of incongruence. But these incongruities apparently did little to hamper her effectiveness as a speaker.

⁴¹Ibid., pp. 498, 499.

⁴²Ibid., pp. 499, 500.

⁴³She spoke of this openness and availability as "liberty" and "freedom" in speaking; e.g., "I had much liberty in the Lord in speaking." W-21-1867. "I spoke to the people three times with freedom." B-5-1867.

⁴⁴Shaw, pp. 555, 556.

Ellen White's Concept of Preaching Within the History
of American Preaching

Ellen White received her early spiritual nurture in the Methodist Episcopal Church and was active in that tradition until age sixteen, when she and her family were "discontinued."⁴⁵ This early Methodist milieu was contributive to much of her thinking about preaching--especially in the way she perceived herself in relation to the pulpit. In terms of her conceptual development on preaching, she has affinity with the mainstream of American homiletical thought,⁴⁶ but a number of her functional perceptions and practice are closer to Wesleyan thought.

Her developing experience of speaking followed a common Methodist pattern. She usually described her early attempts at public address as "testimony." Initially these "testimonies" took place in Methodist class meetings, but later they appeared in other groups--both Adventist and ecumenical. After her marriage to James White in 1846 she added another form of public address--"exhortation." In a typical service James would lead with "preaching," and she would follow with "exhortation" and/or "testimony." This became the pattern until 1865.

James preached twice. . . . I bore my testimony with some freedom. . . . James was blessed with liberty again. I had some freedom of exhorting at the close of the discourse. James preached again in eve. I had freedom, and was strengthened to follow with exhortation.⁴⁷

In the afternoon James preached a very interesting discourse upon the resurrection. I followed in exhortation.⁴⁸

⁴⁵Cf. above, p. 17. ⁴⁶Cf. above, pp. 46-59.

⁴⁷F-8-1859. ⁴⁸H-26-1861.

Your father preached forenoon and afternoon. I followed in exhortation.⁴⁹

With the advent of James White's sickness in 1865, Ellen White began to assume an even larger role of public address. This is evident in a letter to her children in 1872: "Your father had great freedom in preaching at the close of the Sabbath. I spoke Sunday afternoon."⁵⁰ At this point, with her husband sick and incapacitated, she begins to describe her public address as "speaking" on her own--not merely following her husband in "exhortation."⁵¹

This researcher was unable to find one example of Ellen White's describing any form of her public address as "preaching" or of giving a "sermon" or "discourse" prior to 1881. The Reviews of this period also bear this out. Although it inaugurated a "Sermon" column in 1866, her public addresses were classified under the column heading of "remarks."⁵² Her "sermons" did not appear in the "Sermon" column for another sixteen years, in 1881--which, incidentally, was the same year of her husband's death. What clearly emerges in the pre-1881 era is the predominant role of James White as the preacher of the two. She assumed, intentionally, a secondary role as "exhorter" and "speaker." But his sickness and death were to change her role.

After her husband's death, her sermons became a regular feature in the "Sermon" column, appearing there with more regularity than any

⁴⁹W-11-1863. ⁵⁰W-19-1872.

⁵¹Cf. W-21-1867; B-5-1867. She would also "exhort" during this period when called upon to do so.

⁵²Cf. Appendix A.

other preacher.⁵³ Even then she was hesitant to either call herself a "preacher" or to describe what she did as "preaching"; however, she did begin to refer to her public addresses as "discourses" and "sermons." While on an extended European mission she wrote:

I spoke for the first time in Lausanne Sabbath forenoon, followed by two interpreters, Brother Bourdeau and Brother Conradi. After the sermons we had an excellent social meeting.⁵⁴ (emphasis supplied)

It was my last discourse. . . . I have spoken eleven times, given five discourses since June 18.⁵⁵ (emphasis supplied)

It was also during this period that she received her ministerial credential from both the Michigan Conference and General Conference.⁵⁶ All of which points to a definite shift within a historical continuum. During her early years there is a clear disidentification from the role of a preaching minister, but this gradually changed so that by the turn of the century she accepted her place as a part of the ministry.⁵⁷ To summarize, from her first vision until her marriage to James in 1864, she described her public address as "testimony." After 1864 she added a new dimension--"exhortation," which followed her husband's sermon. The sickness of James White in 1865 granted her more freedom in the pulpit so that she now "spoke" separately from her husband. After his death, which gave her enlarged responsibility, she described her public addresses in terms of "discourse" and "sermon"--although she is not known to have explicitly stated that she "preached." Instead, she preferred to continue using the phrase, "I spoke"

⁵³Ibid.

⁵⁴B-79a-1886.

⁵⁵W-100-1886.

⁵⁶Cf. above, pp. 38, 39.

⁵⁷Cf. RH (July 26, 1906).

This pattern followed much of the Wesleyan tradition. Though John Wesley never gave women the license to preach, he did "allow the ladies of his societies to speak publically in the way of testimony and exhortation."⁵⁸ The Methodists recognized four classes of workers in the church: those of non-official standing, exhorters, local preachers, and itinerant preachers.⁵⁹ Ellen White's early years are closely allied to the office of exhorter, whose function was to encourage the congregation in accepting and applying the message given in the pulpit:

It once was very common, among Baptists, Methodists and some others, for a sermon to be followed by an exhortation from some other minister, or from some private Christian.⁶⁰

But the sickness and death of her husband, along with the "final emergence" of women on the American platform during the last half of the century, allowed her to assume a more dominant ministerial role--even to the point of accepting ministerial credentials. At this point she moved beyond Wesley's prohibition against women and assumed a role very similar to that of an itinerant preacher.

Another important parallel between Ellen White and her Methodist heritage appeared in her statement on the method a minister should use in presenting the gospel. In a letter to a friend, written in 1751, Wesley mentioned the "right method":

I think, the right method of preaching is this: At our first beginning to preach at any place, after a general declaration of the love of God to sinners, and his willingness that they should be saved, to preach the law, in the strongest, the closest, the most

⁵⁸Porter, p. 286.

⁵⁹Ibid., pp. 252-299.

⁶⁰John Broadus, A Treatise on the Preparation and Delivery of Sermons (New York: Doran, 1898), p. 302.

searching manner possible; only intermixing the gospel here and there, and showing it, as it were afar off.

After more and more persons are convinced of sin, we may mix more and more of the gospel, in order to 'beget faith,' to raise into spiritual life those whom the law hath slain; but this is not to be done too hastily neither.⁶¹

In another place he summed up the method as: 1) to invite, 2) to convince, and 3) to offer Christ.⁶²

At the turn of the century Ellen White stated a very similar method under the title, "How to Present the Message":

The very first and most important thing is to melt and subdue the soul by presenting our Lord Jesus Christ as the sin-pardoning Saviour. . . .

Keep before the people the cross of Calvary. Show what caused the death of Christ--the transgression of the law. Let not sin be cloaked or treated as a matter of little consequence. It is to be presented as guilt against the Son of God. Then point the people to Christ, telling them that immortality comes only through receiving Him as their personal Saviour.⁶³

The similarities are obvious. First, invite people to behold Christ; second, bring judgment and conviction by presenting the law; and third, offer the gospel of Christ as the only hope for salvation. Both stress the interrelatedness of law and gospel and the necessity of including both in a sermon.⁶⁴

⁶¹ John Wesley, The Works of John Wesley (Grand Rapids: Zondervan, 1958), XI, 486, 487.

⁶² As quoted in Edward M. Collins and James W. Pence, "Lay Preaching in the United Methodist Church," Preaching: A Journal of Homiletics, IV, 3 (1969), 32-39.

⁶³ 6T 53, 54.

⁶⁴ For a full discussion and comparison of Ellen White's and John Wesley's views on the relationship between law and gospel, cf. Wesley, IX, 486-492; White, Letter 29, 1895; Letter 209, 1899; LSM 371; ST (March 14, 1878; July 18, 1878; February 25, 1897; June 20, 1906); RH (April 5, 1898; April 22, 1902; December 13 and 20, 1892).

Other similarities between her and Wesley were their insistence upon a plain style of delivery characterized by calmness, dignity, yet appropriate boldness. Wesley in later years became an extemporaneous preacher and advocated such to his preachers. He also urged them to keep their Sunday duties within the hour.⁶⁵

Although Ellen White's concept of the theoretical aspects of preaching developed in parallel to and are largely similar to the prevailing American homiletical theory, many of her functional descriptions and practice tend to follow closely the Wesleyan heritage. One is not able to discover a homiletical theory unique either to developing Adventism or to her.

Ellen White's Concepts and Their Challenge to Contemporary Adventist Preaching

In light of Ellen White's many statements on preaching, it is essential for contemporary Seventh-day Adventism to reflect upon and react to such concepts. This is particularly urgent because her authority continues to loom large upon the horizon of the church.

Much of the current conflict within Adventism centers around the discussion of a viable hermeneutic of the Ellen White material. This in turn reflects upon the use of her writings as authority in areas of ecclesiastical dogma. This section does not propose to discuss the merits, pro or con, of her "prophetic role"; rather, it will be to focus upon the merits of her concepts of preaching in light of

⁶⁵Cf. William Gering, "John Wesley--on Preaching," Preaching: A Journal of Homiletics, II, 3 (1967), 13-17.

the current situation--to discover the implications of her ideas for contemporary preaching. Marie Hochmuth has stated well the rationale for such an endeavor:

A sense of critical awareness is, I believe, a necessary prerequisite to achieving or maintaining high quality in any art. The degree of perfection manifested in any age is a response to ideals insistently proclaimed, recalled, or restated. Furthermore, it is through critical awareness that one discovers the implications of his art for his times.⁶⁶

The Current State of Preaching Within Seventh-day Adventism. In one of the most recent homiletical books to be published by the church, Charles Bradford says:

The place of preaching in the Advent movement is secure. Hence, there is no need for me to go to great lengths to 'make a case' for preaching among the group most likely to read these words.⁶⁷

While Bradford's statement is laudable, is it true? What does he mean by "secure"? Granted, it is secure in the sense that the sermon continues to be an integral part of the church's worship. It still dominates the contour of Adventist liturgy. It also appears to be secure to a considerable group of Adventist laity. The Hewitt Research Center's study on evangelism found that preaching ranked second out of twenty items which were most appealing in the life and work of the church.⁶⁸ This was only exceeded by Christian education (Sabbath

⁶⁶Marie Katheryn Hochmuth, "The Criticism of Rhetoric," in William Norwood Brigance (ed.) A History and Criticism of American Public Address (New York: Longmans, Green, 1955), III, 2.

⁶⁷Charles E. Bradford, Preaching to the Times (Washington: Review and Herald Publishing Association, 1975), p. 11.

⁶⁸General Conference Evangelism Study (Berrien Springs, MI: Hewitt Research Center, 1976), pp. 85-87.

School) which ranked first. Yet a careful study of the Hewitt statistics reveal that "New Adventists," by a margin of 2 to 1 over "Born Adventists," perceived preaching as significant, which says something less optimistic by those who have listened to Adventist preaching from birth. A recent doctoral dissertation by Louis Venden at Princeton Theological Seminary also paints a less optimistic picture than one portrayed by Bradford:

. . . this study has confirmed its original hypothesis that the Adventist Church, though giving preaching a place of high priority, still lacks a clear understanding of why preaching should be viewed and treated in this way. The importance of preaching is advocated and assumed, but for the most part is not explained or defended. This creates a difficult situation and paradox.⁶⁹

A quick overview of Adventist homiletical works also bears out a similar situation. Even though preaching has been an integral part of the church's life since its inception, very little has been published by Adventist authors in the field. Only three books have appeared in the last two decades.⁷⁰ The few that have been published generally focus at the functional level of composition and delivery but do not exhibit serious reflection upon the theological rationale for such activity. In short, Adventism has an undeveloped theology of preaching

⁶⁹Louis Venden, "A Critical Analysis of Contemporary Seventh-day Adventist Preaching and a Constructive Proposal of Guiding Principles for Homiletical Pedagogy" (unpublished Ph.D. dissertation, Princeton Theological Seminary, 1978), pp. 295, 296.

⁷⁰Bradford; C. Raymond Holmes, It's a Two-Way Street (Washington: Review and Herald Publishing Association, 1978); Steven P. Vitrano, So You're Not a Preacher (Washington: Review and Herald Publishing Association, 1977). Bradford's work is the only one written specifically for preachers. Holmes and Vitrano have a lay readership in mind. Holmes does begin to do some significant prolegomena to a Seventh-day Adventist theology of preaching in one chapter. Cf. Holmes, pp. 102-115.

and has for the most part had to rely on the literature outside its tradition during the nineteenth and twentieth centuries.⁷¹

This researcher has concluded that a number of factors within the historical continuum of Adventism contributed to the current malaise about preaching. First, the church developed within and followed an experience of "disconfirmation" and crisis behavior.⁷² After the "precipitating event"--the Disappointment of 1844--there was confusion, anxiety and disorganization. This result in an interim "grief experience" of nearly two decades in which there was corporate dissonance, a struggle for identity and resolution.⁷³ Second, the resolution which finally came about in the 1860s was not based, at the grass-roots level, upon a clear understanding of the relationship between law and gospel, but tended more toward disidentification with society and outward conformity to rules, resulting in a deficient and truncated gospel being preached, largely void of the liberating "good news." Third, as has been discussed in the previous chapter,⁷⁴ the Adventist educational system historically has tended to move slowly in the formalized education of its clergy. Instead, until recently, it has

⁷¹Venden, pp. 224-294, has laid important groundwork toward an Adventist theology of preaching in his proposal of a "holistic homiletic" which can serve as the "cohesive center or intersecting point for an understanding of the homiletical task and its relationship to other areas of practical theology and to the entire seminary curriculum and effort as well." Ibid., p. 228.

⁷²Cf. Leon Festinger, Henry W. Riecken and Stanley Schachter, When Prophecy Fails (New York: Harper & Row, 1956), pp. 3-32.

⁷³Much of the contemporary literature on "grief theory" would be helpful to an Adventist self-understanding during the period 1844-1863.

⁷⁴Cf. above, pp. 84-110.

favored a more practical "on the job training" approach. Therefore, with specific regard to preaching, the "sins of the fathers were passed on to the third and fourth generation," and preaching continued in an unchallenged tradition for many decades, void of any serious reflective grounding. Fourth, closely allied with the preceding has been the church's pattern of separatedness and exclusivism. This has in the past⁷⁵ generally kept its clergy unaware of the developments in homiletical thought. Fifth, the church exhibited homiletical eclecticism during the nineteenth century. Proclamation did not develop out of a substantive base. This pattern of "eclectic gleaning" placed preaching in an adjunctive rather than integral position. Sixth, Adventist eschatology in the past has tended, to a large degree, to stress the "other worldly" within an existential "crisis orientation." This has hindered the church from developing a wholistic understanding of what is supposed to happen in the "here and now" when the sermon is preached. Seventh, strong insistence by church leadership on a limited definition of evangelism has created generations of weak preachers who are unable to do long-term effective pastoral preaching. This along with itineracy has created a mobile and homiletically deficient clergy who have not had to discipline themselves to preach within one congregational setting for an extended period of time. Eighth, a misunderstanding of Ellen White's concept of preaching has led some to view other dimensions of ministry as more important.⁷⁶ Ninth, perhaps the most crucial

⁷⁵This has now changed and a number of homiletical theorists have received doctoral training in mainline Protestant seminaries.

⁷⁶Cf. above, pp. 84-110.

factor has been the church's past hesitancy to develop a substantive theological understanding of its doctrines.⁷⁷ This lack of theological substance has by natural consequence kept the church from developing a theology of preaching. Tenth, great models of effective proclamation are largely non-existent in early Adventist history, and some who were outstanding finally apostatized or were disfellowshipped.

Ellen White's Concepts and the Future Shape of Adventist Preaching. There are a number of crucial areas in which Ellen White can continue to give guidance as the church begins to reflect upon the rationale for its proclamation. At the outset of such an endeavor, one must avoid the temptation of making direct transpositions and applications of her concepts into the contemporary church without first understanding the situation, culture and worldview of Ellen White, and also considering the "intentionality" of each statement. To avoid this essential hermeneutical step can lead the church into what Tillich has called, "the basic error of fundamentalism" which "identifies one indi-

⁷⁷ In the past this has been due to several factors. 1) Until the last quarter of a century, the church has not had the scholarly ability to do this kind of substantive work. 2) The authority of the Ellen White literary corpus has tended to hamper further theological development. There has been a hesitancy by some to "go beyond the prophet." 3) Most Adventist work that has been done in the past has been more apologetic than creative. Cf. Doctrinal Discussions (Washington: Review and Herald Publishing Association, 1961); Problems in Bible Translation (Washington: Review and Herald Publishing Association, 1954); Seventh-day Adventists Answer Questions on Doctrine (Washington: Review and Herald Publishing Association, 1957). The present situation is vastly different in terms of the capability of Adventist scholarship, since the majority of persons on the theological faculties now have doctoral degrees from the top mainline Protestant seminaries and are beginning to write and publish theology from a more creative perspective.

vidual and conditioned form of receiving the divine with the divine itself."⁷⁸

. . . revelation becomes more revealing the more it speaks to man in his concrete situation, to the special receptivity of his mind, to the special conditions of his society, and the special historical period. Revelation is never revelation in general, however universal its claim may be. It is always revelation for someone and for a group in a definite environment, under unique circumstances. Therefore, he who receives revelation witnesses to it in terms of his individuality and in terms of the social and spiritual conditions in which the revelation has been manifested to him.⁷⁹

This concept must hold true for Ellen White as well. Her "revelations" must be viewed in relation to their particularity within a concrete situation--focused to individuals and groups within a historical continuum.

Assuming this hermeneutical stance, a number of areas precipitate to the surface in her conceptual development and call for further study. 1) Preaching is of prime importance to the life of the church. 2) Preaching and pastoral care must function in interdependence. 3) The purpose of preaching is to announce the possibility of a new life through faith in the person of Jesus Christ. 4) The source of the preacher's message is the Word of God.

1. Preaching is of prime importance to the life of the church. One immediately recalls the 1960s and its witness to the loss of faith in the pulpit. This case for the "crisis in preaching" was most forcefully carried by Reid and Howe who asserted that traditional preaching to a large mass of people was only effective in reinforcing currently

⁷⁸ Paul Tillich, Biblical Religion and the Search for Ultimate Reality (Chicago: University of Chicago Press, 1955), p. 4.

⁷⁹ Ibid., pp. 3, 4.

held opinions but ineffective in producing attitudinal and behavioral changes.⁸⁰ In its place they proposed a dialogical model in which clergy and laity, conjointly, were responsible for the preaching needs of the church.

The church needed the Reid/Howe thrust, but as sometimes happens, the pendulum swung to the extreme and stayed there for a while. Large groups of clergy climbed into the Reid/Howe homiletical hearse and drove to the cemetery where they gave the sermon an appropriate burial, and in its place they created a host of experimental communicative devices to replace the void. Generations of seminarians came through theological training with a truncated perception of ministry, not certain whether preaching was really essential to the life of the church. But Killinger responded to the critics in 1969 by declaring that "it is not preaching that has failed but preachers, preachers and churches."⁸¹

First, the critics of the pulpit have overlooked the inherent power of words--how they have the ability to affect social change:

Most of the mighty movements affecting the destiny of the American nation have gathered strength in obscure places from the talk of nameless men, and gained final momentum from leaders who could state in common words the needs and hopes of common people. Great movements, in fact, are usually led by men of action who are also

⁸⁰ Clyde Reid, The Empty Pulpit: A Study in Preaching as Communication (New York: Harper & Row, 1967); Reuel E. Howe, Partners in Preaching: Clergy and Laity in Dialog (New York: Seabury Press, 1967). It is significant that both authors' first chapters are titled respectively, "The Preaching Crisis," and "The Crisis in Preaching."

⁸¹ John Killinger, The Centrality of Preaching in the Total Task of Ministry (Waco, TX: Word Books, 1969), p. 11.

men of words, who use words as instruments of power, who voice their aims in words of historic simplicity.⁸²

This inherent power of words is given further significance for the primacy of preaching when viewed within the theological frame of the Word and its inherent power. This means that the preacher, while reinstating the importance of words, must not confuse a theology of talk with a theology of the Word, but must view "talk" within the larger context of the Word:

The Word is an element in ultimate reality; it is the power of being, expressing itself in many forms, in nature and history, in symbols and sacraments, in silent and in spoken words. But it is not bound to spoken words.⁸³

Second, and a natural outgrowth of the preceding, is the need of the church to overcome some pathological dimensions of the Reformation images of preaching. These three images within the Protestant heritage are the presence of the open Bible, the preacher as a human being who interprets the Word, and the centrality of the pulpit. Excesses in any of the three images create what Hiltner calls, a "pathology." To emphasize the Bible out of this context leads to biblicism and fundamentalism, with the Bible being confused with the Word. Too much emphasis upon the preacher leads to a "preacher cult" whose personality and words take predominance over the Word. Also, to emphasize the pulpit gives ascendancy to the edifice over the Word.⁸⁴

The challenge is to recover the inherent power of words within the broader context of the Word and to fully understand the interre-

⁸²Brigance, I, vii. ⁸³Tillich, p. 79.

⁸⁴Cf. Seward Hiltner, Ferment in the Ministry (Nashville: Abingdon Press, 1969), pp. 51-63.

latedness of each facilitating element (Bible, preacher, pulpit) within that framework. Following such clarification, preaching will cease being relegated to peripheral status and will again return as the integrating center in the life of the church.

2. Preaching and pastoral care must function in interdependence.

The question has been asked of preaching: "In our day one of the most important questions about the preaching image is this: Does it conflict with pastoral care?"⁸⁵ For many preachers this conflict is very real, since both disciplines are viewed as having grossly different functions. It is claimed by many that preaching is to speak the Word of God in all faithfulness, irrespective of the feelings of persons, while pastoral care is to be aware of feelings, to listen, accept, and infuse grace into the pain of the human situation.

The church needs to restore the complementary nature of preaching and pastoral care. The corrective is to view these two disciplines as not "fundamentally" different but at variance only in terms of situation and procedure. The aims of both are to bring judgment within the controlling framework of love, grace and law, and a context where people can experience freedom and the demands of responsibility.⁸⁶ A correlative view such as this perceives preaching as a vehicle which has the potential of "counseling on a group scale" and the ability to initiate formal counseling--"preaching as precounseling," whereas counseling assists the preacher in keeping his/her preaching relevant

⁸⁵Ibid., p. 65.

⁸⁶Ibid., pp. 65-68.

to the human situation. Only this perspective will prevent a bifurcation which leads to the denial of one or the other.⁸⁷

3. The purpose of preaching is to announce the possibility of new life through faith in the person of Jesus Christ. Ellen White defined this purpose in terms of "saving souls."⁸⁸ At this point the church is faced with two pressing issues--the use and function of religious language, and the nature of Christian anthropology.

Religious terminology needs redefining⁸⁹ so that preaching does not continue its use of "ghetto language," increasing the "rising curve of alienation."⁹⁰ Yet, merely to modernize vocabulary is not the only answer, for the problem is generated from a much deeper level--a deficient understanding of the nature of the human person. Only a clear perception of this doctrine will assist the church in its comprehension of what happens when the "good news" is announced in all its fullness, and clarify what is supposed to happen in the human response. Is preaching only concerned with the "soul" or are there other dimensions--physical and social--upon which the gospel must also have impact? Historically, the Seventh-day Adventist Church has consciously limited

⁸⁷ Howard J. Clinebell, Jr., Mental Health Through Christian Community (Nashville: Abingdon Press, 1965), pp. 77-98.

⁸⁸ Cf. above, pp. 47-50.

⁸⁹ Cf. "The Nature of Theological Language," in John Macquarrie, Thinking About God (New York: Harper & Row, 1975), pp. 3-14, and "Religious Language as a Contemporary Problem," in Lyman T. Lundeen, Risk and Rhetoric in Religion (Philadelphia: Fortress Press, 1972), pp. 1-24.

⁹⁰ Gerhard Ebeling, God and Word (Philadelphia: Fortress Press, 1967), p. 34.

its preaching to a few social issues of its own choosing, e.g., temperance, health, Sunday-law legislation, marriage and family; while it has avoided any pulpit pronouncements, explicitly or implicitly, that focused on such ethical issues as poverty, war, racism, sexism, and political corruption. Much of this is due to a deficient understanding of Christian anthropology, an undeveloped theology of the Word, which in turn exhibits itself in the proclamation of a truncated gospel.

4. The source of the preacher's message is the Word of God. This concept forces the church to consider three areas of prolegomena--theological method, biblical hermeneutic and language analysis--since these a priori factors largely determine how a preacher experiences and shares the Word.⁹¹

This researcher also has the nagging suspicion that serious study needs to be done in the area of source analysis in typical Adventist preaching. One wonders whether a non-Adventist would quickly perceive a strong "biblical tone" in much that passes as preaching in an Adventist pulpit. This concern is mentioned in light of many Adventist sermons that take their direction (at least subsequently, if not initially) from much of the Ellen White corpus.⁹² This is nothing short

⁹¹At this point Thor Hall offers a valuable model for evaluating the church's present "standpoint" in these three areas. Hall's model is also valuable in assisting the church as it begins to create an intentional theology of preaching. Cf. Thor Hall, The Future Shape of Preaching (Philadelphia: Fortress Press, 1971), pp. 42-66.

⁹²This self-evaluation is essential if the Seventh-day Adventist Church is to avoid the problem of authority as astutely observed by Keck regarding two other indigenous American religions. "To begin with, although Christians and Jews have somewhat different Bibles, they agree in acknowledging that they themselves, as communities of faith,

of alarming in light of her last public sermon in which, as she concluded, she opened her Bible and held it out in hands trembling with age and said, "Brethren and sisters, I commend to you this Book."⁹³

existed before their Scriptures did. Neither the faith of Judaism nor of Christianity is based on a book the way Mormonism is based on the Book of Mormon, or Christian Science is based on Mrs. Eddy's Science and Health, with Key to the Scriptures. These two religious communities would not have emerged at all apart from these two books." Leander E. Keck, The Bible in the Pulpit: The Renewal of Biblical Preaching (Nashville: Abingdon Press, 1978), p. 70.

⁹³W. A. Spicer, The Spirit of Prophecy in the Advent Movement (Washington: Review and Herald Publishing Association, 1937), p. 30.

Chapter 7

SUMMARY AND CONCLUSIONS

Summary

The overall purpose of this study has been to analyze, from a critical perspective, the concept of preaching in the thought of Ellen G. White. The intention has been to define the nature of her concepts and to discover what issues and events might have been an important juncture to her developing thought.

Chapter 1, by way of introduction, has stated the importance of Ellen White's position as a formative leader and spokeswoman of the Seventh-day Adventist Church. She has left a substantial literary corpus which continues to have significant authority and influence in the Adventist tradition. This corpus of material has been the basis of this study. The methodological process of the dissertation has been to research, collate and analyze her statements on preaching within a historical continuum and allow her statements to speak for themselves within the broader context of her life, the developing church, and nineteenth-century American homiletical thought.

Chapter 2 has developed a contextual understanding of Ellen White--the person, the role of women on the American platform, and the development of American homiletical theory. Ellen Harmon (1827-1915) was born into the Methodist Episcopal Church, joined the Millerite Adventists in her teens, and experienced the Great Disappointment of 1844. Following this period she began to exert a leadership role by sharing her "visions"--the first of which occurred in 1844--which con-

tinued throughout her life. With her husband, James White, whom she married in 1846, she traveled extensively, ministering to the fragmented Adventist believers, and both were an integral part in the establishment of the Seventh-day Adventist Church in 1863. Her husband's death in 1881 provided her with the opportunity of a much broader scope of ministry to the world church. She traveled throughout the United States, Europe and Australia in the 1880s and 1890s, giving guidance and assistance through articles, sermons and letters in the development of Adventist theological, ecclesiological, and health concepts, and in the establishment of numerous medical and educational institutions. Her career falls within the initial movement of women onto the American platform in the 1840s and parallels their "final emergence" (1850-1865) in which women were widely accepted as public speakers. The nineteenth century also figured significantly in the development of American homiletical thought, for the last half of the century witnessed a number of changes in the concept of preaching and the development of a truly "American" homiletical theory.

Chapter 3 has clarified Ellen White's definition of preaching within the categories of authority, purpose and function. These concepts appeared in their fullest development after the death of her husband in 1881. She perceived that the authority of preaching was based upon God's "ordination" and "appointment" and viewed the purpose of preaching as being "the salvation of souls." The function of the sermon evolved in its scope over a period of time. Her earliest writings viewed the function as arousal, conviction and persuasion, but by the 1880s she had added the element of instruction. It was further

discovered that these concepts of authority, purpose and function closely paralleled, both in development and thought, the prevailing homiletical theorists of her day.

Chapter 4 has discussed her concept of the source of the preacher's message. Integral to this discussion was her authority as "messenger of the Lord" and its possible conflict with the authority of Scripture. It was discovered that her role was largely one of "confirmer" rather than "initiator." She urged the church to return to the Word as its rule of faith and practice. Though not much literary evidence prior to 1876 was found which directly urged ministers to "preach the word," by the 1880s and 1890s numerous articles by her appeared in which she forcefully stated her case. It was also discovered that her concepts of revelation and inspiration differed considerably from other religious traditions, since she rejected a literalistic concept of inspiration. Her exegetical and hermeneutical method was proposed under the following categories: 1) truth is progressive; 2) difficulties exist in Scripture; 3) historical and cultural conditioning; 4) contextual understanding; 5) Scripture is its own interpreter; 6) use of symbols, types and figures; and 7) the "common sense" approach. It was also determined that while she corresponded closely with William Miller in some of her methods of interpretation, she also diverged from him in many other areas--the most consequential being her rejection of his simplistic methodology and wooden literalism.

Chapter 5 has concerned itself with Ellen White's perception of the functional elements of preaching--ministerial qualifications and education, the interrelatedness of preaching and pastoral work, and the

different elements of composition, delivery and style. Her earliest writings favored a practical approach to ministerial training, but in later years she stressed the need for more formalized training. In both periods she stressed the need for ministerial conversion, piety and quality in labor. She also underscored the importance of a balance between preaching and pastoral work and the need to avoid "mere sermonizing." It was discovered that her depreciatory statements on "sermonizing" in no sense contradicted her other statements on the place and importance of preaching. In terms of length of sermons, her early counsel favored 60 minutes, but by the turn of the century she had reduced this to 30 minutes. She advocated a plain, unadorned style, which, while void of any humor and sensationalism, was nevertheless earnest and passionate under the Spirit. She discouraged the use of notes in preaching and urged ministers toward an extemporaneous style. Also concerned for orderliness in preaching, she counseled preachers to use points that were few but forceful. It was concluded that her concepts of the functional elements in preaching were very similar to the prevailing homiletical theory of her day, except her disdain for humor, sensationalism and the use of notes, which followed more closely with a Methodist idea.

Chapter 6 has attempted to grasp the significance of her concepts of preaching within the historical continuum. First, her sermons were compared with her concepts, and a number of areas of congruence were found between theory and practice--namely, the authority of the pulpit, the purpose of preaching, the function of the sermon, the source of the preacher's message, humor and sensationalism, set dis-

courses and extemporaneous preaching. Yet, there were significant incongruities. Most notable of these were her length of sermons, method of biblical exposition and arrangement. It was concluded that her sermons, analyzed in isolation, are far from ideal models of effective sermon composition and delivery and that her effectiveness as a speaker was largely due to her personal ethos rather than her ability as a talented public speaker.

At no point does she develop a separate and unique homiletical tradition. A survey of her practice and concepts has revealed that she had close affinity with the mainstream of nineteenth-century American homiletical thought, with a number of her functional perceptions and practice close to the Methodist concepts of preaching.

This chapter was concluded with a discussion of the merits of her concepts for contemporary Adventism. It was discovered that the Seventh-day Adventist Church does not have a clear understanding of the nature of preaching--even though the pulpit still plays a predominant role in the life of the church. It was proposed that four areas of Ellen White's concept call for further study to assist as a partial remedy to the situation: 1) preaching is of prime importance to the life of the church; 2) preaching and pastoral care must function in interdependence; 3) the purpose of preaching is to announce the possibility of a new life through faith in the person of Jesus Christ; 4) the source of the preacher's message is the Word of God.

Conclusions

As a result of this study a number of conclusions naturally come to the surface.

1. Ellen White's concepts about preaching played a vital role in the development of the Seventh-day Adventist ministry. Her counsel, during the critical formative years of the church and during a period when the church's clergy exhibited primitive characteristics, was a moderating influence which kept Seventh-day Adventist preaching out of the revivalistic/pentecostal milieu and yet kept the authority and purpose of preaching within an evangelical framework.

2. Her conceptual development is best viewed as "response." Her ideas tended to develop in conjunction with her personal experience in the pulpit and according to the needs of a developing church. They do not appear to be the natural outgrowth of a clearly defined theology of preaching.

3. The study of Ellen White's concept of preaching provides the church with important material in two areas. First, as the church takes a backward look at its heritage, her concepts are an important tool in Seventh-day Adventist self-understanding. Second, as the church looks to the future, she provides important "prolegomena" for the church's attempts to develop a theology of preaching that is faithful to the nature of the Christian message, as expressed within the Seventh-day Adventist tradition.

4. Assuming her concepts to be important "prolegomena," her thought must then be viewed as "preface" as opposed to "conclusion"--as a means of "openness" to further development rather than "closure."

The church must be willing to develop in a post-White era, a viable concept of preaching for the contemporary church situation within a new socio-communication context.

5. Her concept of preaching demonstrates no significant departure from, or addition to, the prevailing homiletical theory of her day. Although there are no examples of literary dependency, she did exhibit close affinity with contemporaneous theories. Therefore she must not be viewed in sectarian isolation, with a unique and separate concept of preaching.

6. Ellen White had the highest regard for the office of preaching and challenged the ministry toward excellence in the pulpit. If she were alive today, in all probability her counsel would still be: "If men obtain the ears of the people the very best quality of preaching is needed, because pleasing fables are presented by eloquent lips."¹

7. Ellen White must be viewed as a major religious leader in the nineteenth-century American church. Her immense literary corpus, extensive public speaking and traveling, and essential leadership role within Seventh-day Adventism place her in the position of a major religious leader. In light of this she deserves much more serious research, both from within and without the tradition she helped to build and nurture.

¹Letter 33, 1886.

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APPENDIXES

APPENDIX A

A SUMMARY
OF JAMES WHITE'S AND ELLEN WHITE'S SERMONS
IN THE REVIEW AND HERALD 1866-1887

Year	James White	Ellen White
1866		
1867	3	
1868	2	
1869	7	a
1870	1	b c d
1871		e
1872	2	
1873	4	
1874	3	
1875		
1876		
1877		
1878	2	f
1879		
1880		g
1881	2	10 h
1882		
1883	1 (posthumous)	
1884		19
1885		8
1886		3
1887		5

^aAppears as lead article, but not under "SERMON" column. RH (August 17, 1869). Given the heading, "Remarks by Mrs. E. G. White, at the Tent-Meeting in Oakland, July 2, 1869."

^bAppears as lead article, but not under "SERMON" column. RH (March 29, 1870). Given the heading, "Practical Remarks," and spoken at the tent-meeting in Orange, Michigan, June 1869.

^cAppears as inside article, not given the caption of "SERMON." RH (April 12 and 19, 1870). Titled "Practical Remarks" and spoken at the Grove Meeting in Johnstown, Michigan, June 1869.

^dAppears as lead article, but not under "SERMON" column. RH (May 31, 1870). Titled "Christian Recreation" and spoken at a grove meeting at Goguac Lake near Battle Creek, Michigan, Sunday, May 22, 1870.

^eAppears as inside article, not given caption of "SERMON." RH (May 30, 1871). Titled "Address to Ministers" and spoken at the General Conference of 1871.

^fAppears as inside article, not given caption of "SERMON." RH (December 12, 1878). Titled "Sabbath School Work" and spoken before the Sabbath School held at the campmeeting in Battle Creek, Michigan, October 2-14, 1878.

^gAppears as lead article under caption "OUR CONTRIBUTION." RH (March 25 and April 1, 1880). Titled "Missionary Address" and spoken at the opening of the Michigan Tract and Missionary Institute in Battle Creek, Michigan, February 21, 1880.

^hStarting January 18, 1881, Ellen White appears under the "SERMON" column for the first time. This continues throughout the rest of her life.

APPENDIX B

A CHRONOLOGICAL SUMMARY
OF ELLEN WHITE'S SERMONS ACCORDING TO TOPICS^a

Year	Health & Temperance	Christian Faith & Life	Church Militant -General	Church Militant -Educational	Church Militant -Medical	Church Militant -Ministry	Church Militant -Publishing	Total
Un- dated MS		2				2		4
1865								
1866								
1867								
1868								
1869	2	2						4
1870		3						3
1871								
1872								
1873								
1874								
1875								
1876								

^aShaw has listed 465 sermons of Ellen White under the above categories, but this researcher has found 6 additional early sermons. These have been included in this list. Cf. Horace John Shaw, "A Rhetorical Analysis of the Speaking of Mrs. Ellen G. White, a Pioneer Leader and Spokeswoman of the Seventh-day Adventist Church" (unpublished Ph.D. dissertation, Michigan State University, 1959), pp. 560-588. Cf. "APPENDIX A" for a complete listing of those early sermons. It would appear that Shaw's list needs revision. This researcher has found a number of Review and Herald sermons not listed by Shaw.

Year	Health & Temperance	Christian Faith & Life	Church Militant -General	Church Militant -Educational	Church Militant -Medical	Church Militant -Ministry	Church Militant -Publishing	Total
1877		2						2
1878		1						1
1879		1						1
1880			1					1
1881								
1882	2							2
1883		3				13		16
1884		9						9
1885		17	4	1		8		30
1886	3	32						35
1887			7	1				8
1888	1	12	2			3		18
1889	1	38			1	1		41
1890		10	2			3		14
1891	1	12	2					15
1892		3		1				4
1893	3	6	2	1		2		14
1894		19		2		1		22
1895		5				1		6
1896		1						1
1897		1	1			3		5
1898							1	1
1899	1	2	1	7	1			12
1900				1	1			2
1901	1	13	4	8	2	5	1	34
1902	2	5		6	8	3		24
1903		11	2	5	1	7	1	27

Year	Health & Temperance	Christian Faith & Life	Church Militant -General	Church Militant -Educational	Church Militant -Medical	Church Militant -Ministry	Church Militant -Publishing	Total
1904		11		2	1			14
1905	1	10	2		1	3		17
1906		5			3		1	9
1907		3		1	1	1		6
1908		12				2		14
1909	2	13	4	4	4	5		32
1910				1		1		2
1911		5			3			8
1912		5			3			8
1913		3				2		5
1914								
1915								
	20	284	28	39	31	65	4	471

APPENDIX C

A CHRONOLOGICAL LISTING
OF NON-ELLEN G. WHITE ARTICLES ON PREACHING
IN THE REVIEW AND HERALD 1850-1905.

1854

James, Angell J. "All Sorts of Preaching," RH, VI (October 17, 1854), 79.

1855

"Useful Hints to Public Speakers," RH, VII (August 7, 1855), 20.

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1856

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Cottrell, R. F. "Examples Preach," RH, VIII (September 18, 1856), 157.

Waggoner, J. H. "How to Speak," RH, IX (November 6, 1856), 5.

Reprint. "Right Kind of Preaching," RH, IX (December 25, 1856), 64.

1857

Reprint--Mississippi Christian Herald. "A Fearful Introduction to a Sermon," RH, IX (April 16, 1857), 187.

"Ministerial Apologies," RH, IX (April 16, 1857), 187.

Reprint--Wesley. "Test of a Preacher," RH, X (May 14, 1857), 15.

Reprint--London Record. "Advice for Preachers," RH, X (May 28, 1857), 29.

"Prince of Preachers," RH, X (June 25, 1857), 63.

1858

Reprint--Boswell, Life of Johnson. "Dr. Johnson on Preaching," RH, XI (March 25, 1858), 151.

Reprint--Protestant. "Let Your Light So Shine," RH, XI (April 22, 1858), 179.

"Fine Preaching," RH, XI (April 29, 1858), 191.

Reprint. "Calvin on Reading Sermons," RH, XII (June 24, 1858), 43.

Reprint--John Brown. "Greater Than a King," RH, XII (June 24, 1858), 47.

"Advice to Preachers," RH, XII (October 14, 1858), 163.

Cornell, M. E. "Evil Speaking," RH, XIII (December 2, 1858), 12.

1859

Reprint--Watchman & Reflector. "Direct Preaching," RH, XIII (January 13, 1859), 59.

Clarke, J. "Foolishness," RH, XIII (January 20, 1859), 69.

Reprint. "The Sermon to a Solitary Auditor," RH, XIII (April 14, 1859), 163.

Reprint--N. Y. Tribune. "Humorous Preaching," RH, XV (December 8, 1859), 21.

Reprint--(Toplady). "Help of the Spirit in Preaching," RH, XV (December 22, 1859), 35.

1860

"Helpful Hearers," RH, XVI (July 24, 1860), 75.

1861

White, James. "The Cause," RH, XVIII (July 23, 1861), 60.

Reprint--Portadown News, J. A. Mowatt. "Women as Preachers and Lecturers," RH, XVIII (July 30, 1861), 65.

Reprint--Advent Herald. "Specimen of Welsh Preaching," RH, XVIII (October 29, 1861), 170.

1862

Smith, Uriah. "Imposter," RH, XIX (February 25, 1862), 104.

1863

"Plain Preaching," RH, XXI (February 24, 1863), 101.

Hall, John. "Pretty Preaching," RH, XXII (July 14, 1863), 51.

Reprint--Chalmers. "Dr. Chalmers on Preaching," RH, XXII (July 14, 1863), 51.

Reprint. "Two Kinds of Preaching," RH, XXII (October 20, 1863), 167.

Osgood, C. A. "Plain Preaching," RH, XXII (November 17, 1863), 197.

Lawton, A. P. "Preaching the Word," RH, XXIII (December 8, 1863), 14.

1864

"A Hint," RH, XXIII (April 12, 1864), 159.

Reprint--(Jenks). "The Splendid Preacher," RH, XXIII (April 19, 1864), 166.

"How to Hear the Gospel," RH, XXIII (May 3, 1864), 182.

Cottrell, R. F. "Difficult," RH, XXIII (May 10, 1864), 189.

Reprint--Life of Luther. "Plain Preaching," RH, XXIV (August 9, 1864), 85.

"Sermons," RH, XXIV (August 9, 1864), 87.

Reprint. "Preaching," RH, XXIV (September 6, 1864), 115.

"Improprieties in Public Worship," RH, XXIV (October 25, 1864), 171.

"Pulpit Prayer Answered," RH, XXV (November 29, 1864), 3.

Editorial Note. "Calls for Preaching," RH, XXV (December 13, 1864), 24.

1865

Reprint--James. "Ministerial Error," RH, XXV (January 3, 1865), 43.

Reprint--Earnest Christian. "Revival Preaching," RH, XXV (February 14, 1865), 91.

Reprint--Secretary. "How Much Did You Take," RH, XXVI (June 27, 1865), 27.

Reprint--Hallock. "_____", RH, XXVI (October 10, 1865), 152.

Reprint--Baxter. "Solemnity in Preaching," RH, XXVII (December 12, 1865), 11.

"A Lawyer on Preaching," RH, XXVII (December 12, 1865), 14.

1866

Reprint--South. "The Apostle's Preaching," RH, XXVII (February 27, 1866), 99.

Canright, D. M. "Preach Plain," RH, XXVII (February 27, 1866), 102.

Reprint--Christian Reflector. "Handkerchief," RH, XXVII (March 13, 1866), 115.

Reprint--(Garrick). "Garrick's Precepts to Preachers," RH, XXVII (March 20, 1866), 128.

"Short Sermons," RH, XXVII (March 27, 1866), 130.

"A Sermon to a Preacher," RH, XXVII (March 27, 1866), 131.

"The Difference," RH, XXVII (May 22, 1866), 195.

"Bernard," RH, XXVIII (September 4, 1866), 107.

"A Sermon Spoiled, and Yet Improved," RH, XXVIII (September 4, 1866), 107.

Reprint--Advent Herald. "Apostolic, Versus Modern, Preaching," RH, XXVIII (November 27, 1866), 201.

Reprint. "Clinching a Sermon," RH, XXVIII (November 27, 1866), 202.

1868

Reprint--Latimer. "Jonah's Preaching," RH, XXXI (February 25, 1868), 171.

Canright, D. M. "Luther on Preaching," RH, XXXI (March 31, 1868), 252.

Waggoner, J. H. "Edification," RH, XXXI (March 24, 1868), 232.

Reprint. "Preparation to Hear," RH, XXXI (May 5, 1868), 332.

Matteson, John. "Preaching," RH, XXXI (June 16, 1868), 401.

Reprint--(Reynolds). "Plain Preaching," RH, XXXII (July 7, 1868), 39.

"The Rev. Dr. Thompson," RH, XXXII (August 18, 1868), 135.

Cottrell, R. F. "Extract," RH, XXII (October 6, 1868), 200.

1869

"Faithful Preaching," RH, XXXIII (May 11, 1869), 154.

Robbins, B. F. "Wherein Apostolic Preaching Differs from Modern,"
RH, XXXIII (June 15, 1869), 198.

Cottrell, R. F. "O Chloroform," RH, XXXV (December 28, 1869), 3.

1870

Smith, Uriah. "Buffoonery in the Pulpit," RH, XXXV (April 26,
1870), 148.

Reprint. "Short Sermons," RH, XXXV (May 24, 1870), 179.

"Sermons Without Blade," RH, XXXV (May 31, 1870), 186.

"Plain Preaching," RH, XXXVI (October 11, 1870), 134.

Reprint--Religious Chronicle. "In What Way May a Preacher Sink His
Audience?" RH, XXXVI (October 18, 1870), 144.

Reprint--T. L. Cuyler. "[A] Good Hint," RH, XXXVI (October 25,
1870), 152.

Reprint--Canadian Independent. "How His Sermons Grew," RH, XXXVI
(November 1, 1870), 159.

Reprint--The Christian. "Hammering Cold Iron," RH, XXXVI (December
6, 1870), 194.

1871

Reprint--Newman Hall. "Extempore Preaching," RH, XXXVII (January 3,
1871), 19.

Canright, D. M. "Fall of Babylon," RH, XXXVII (January 17, 1871),
39.

Reprint--Burkit. "Advice to Ministers," RH, XXXVII (January 24,
1871), 47.

Reprint--T. L. Cuyler. "Jesus Only," RH, XXXVII (February 21,
1871), 74.

Reprint--The Standard. "Clinching a Sermon," RH, XXXVII (February
21, 1871), 77.

Canright, D. M. "Men and Things," RH, XXXVII (March 7, 1871), 93.

Canright, D. M. "Men and Things," RH, XXXVII (March 14, 1871), 103.

"Preach Christ," RH, XXXVII (March 21, 1871), 107.

Zoller, H. S. "Preach by Example," RH, XXXVII (April 4, 1871), 126.

Cottrell, R. F. "Practical Preaching," RH, XXXVIII (June 20, 1871), 5.

Canright, D. M. "Men and Things," RH, XXXVIII (July 4, 1871), 19.

Reprint--Atlantic Monthly. "Wesley's Power as a Preacher," RH, XXXVIII (July 4, 1871), 24.

Canright, D. M. "Preaching Made Easy," RH, XXXVIII (August 15, 1871), 65.

Reprint--(Dr. Jenkyn). "[The] Splendid Preacher," RH, XXXVIII (August 15, 1871), 69.

Reprint. "Who Are the Great Preachers?" RH, XXXVIII (August 15, 1871), 71.

Reprint. "Long Sermons," RH, XXXVIII (October 3, 1871), 122.

1872

Reprint--J. M. Hoppin. "Biblical Preaching," RH, XXXIX (January 23, 1872), 42.

Reprint--E. D. Towne. "Christ and Comedy," RH, XXXIX (January 23, 1872), 43.

Cottrell, R. F. "Preaching and Teaching," RH, XXXIX (February 27, 1872), 84.

Canright, D. M. "Men and Things," RH, XXXIX (March 19, 1872), 109.

"A Japanese Sermon," RH, XL (July 2, 1872), 18.

Penniman, Wm. "Modern Preaching," RH, XL (September 17, 1872), 105.

Reprint--Luther. "Martin Luther's Advice to Ministers," RH, XL (September 24, 1872), 117.

Canright, D. M. "Men and Things," RH, XL (October 8, 1872), 133.

Canright, D. M. "The Error of Preachers," RH, XLI (December 17, 1872), 5.

1873

"Preaching and Prayer," RH, XLI (March 11, 1873), 103.

"The Two Ministers," RH, XLII (August 26, 1873), 83.

Beecher, Thos. K. "Brother Anderson," RH, XLII (September 9, 1873), 99.

Reprint--The Christian. "A Fine Sermon 'Smashed,'" RH, XLII (September 23, 1873), 119.

Reprint--Wayland. "Manner of Preaching," RH, XLII (September 23, 1873), 119.

Reprint--Golden Censer. "_____", RH, XLII (September 30, 1873), 123.

Reprint. "Presenting Truth Positively," RH, XLII (September 30, 1873), 126.

Lee, Charles. "Eloquent Preacher," RH, XLII (October 7, 1873), 131.

Waggoner, J. H. "Open Air Meetings at Eldridge Park," RH, XLII (October 7, 1873), 133.

Reprint--Atlanta Advocate. "Preaching from the Head or the Heart," RH, XLII (October 14, 1873), 143.

Lawton, C. "The Straight Testimony," RH, XLII (November 11, 1873), 173.

Reprint--Wayland. "Manner of Preaching," RH, XLII (November 11, 1873), 175.

1874

Reprint--Eclectic Review. "Strong Believers," RH, XLIII (March 10, 1874), 99.

Bliss, C. H. "Early Teaching of Methodism," RH, XLIII (April 14, 1874), 139.

Mather, Cotton. "_____", RH, XLIII (April 28, 1874), 154.

"_____", RH, XLIII (April 28, 1874), 155.

Reprint. "A Sensible Farmer," RH, XLIII (May 5, 1874), 163.

Reprint--The Christian. "A Fine Sermon Spoiled," RH, XLIV (August 4, 1874), 66.

"Sharp Points," RH, XLIV (November 10, 1874), 155.

Reprint. "A Constrained Ministry," RH, XLIV (December 8, 1874), 187.

Reprint--Bible Banner. "Sermon on a Postal Card," RH, XLIV (December 8, 1874), 187.

1875

"Simplicity," RH, XLV (January 8, 1875), 11.

"The Words That Move," RH, XLV (February 4, 1875), 47.

Reprint--"Living Epistle." "Preach on Living Subjects," RH, XLV (February 11, 1875), 51.

Reprint--Baptist Union. "Read This, Ye Lifeless Preachers," RH, XLV (April 15, 1875), 123.

Reprint--R. S. Storr. "Theological Seminaries," RH, XLV (May 6, 1875), 149.

Hutchins, A. S. "The Sunny Side," RH, XLV (May 27, 1875), 173.

Reprint--Scribners. "The Slogan of the Pews," RH, XLV (June 10, 1875), 187.

Finney, Pres. E. G. "How to Preach So as to Convert Nobody," RH, XLVI (July 29, 1875), 37.

Reprint--J. H. Waggoner. "Preaching the Bible," RH, XLVI (August 5, 1875), 45.

Reprint--Spurgeon. "Unnaturalness in Preaching," RH, XLVI (October 7, 1875), 111.

1876

Reprint--John Hall. "Pulpit Joking," RH, XLVII (April 16, 1876), 109.

Reprint. "Words to Preachers," RH, XLVII (June 22, 1876), 197.

Reprint. "How to Preach," RH, XLVIII (August 10, 1876), 51.

Reprint--(Spurgeon). "[A] Paper Test," RH, XLVIII (November 9, 1876), 151.

Canright, D. M. "Ministers, Attention!" RH, XLVIII (December 7, 1876), 181.

1877

Reprint--Christian Advocate. "Revival and Doctrinal Preaching," RH, XLIX (March 15, 1877), 83.

Cottrell, R. F. "Revival and Doctrinal Preaching," RH, XLIX (April 19, 1877), 121.

Reprint--Christian Intelligencer. "Ministerial Fidelity," RH, XLIX (May 24, 1877), 163.

1878

Reprint--Herald and Presbyterian. "Criticism of Preachers, by a Judge of the Supreme Court," RH, LI (June 10, 1878), 11.

Canright, D. M. "Suggestions about Conducting a Course of Lectures," RH, LI (March 21, 1878), 92.

Reprint--(D. T. Taylor). "Doctrine," RH, LII (July 18, 1878), 29.

Canright, D. M. "The Last Half Hour," RH, LII (August 15, 1878), 60.

Reprint--The Presbyterian. "Reverence in the Pulpit," RH, LII (November 14, 1878), 154.

1879

Reprint--Independent. "How to Preach," RH, LIII (January 23, 1879), 28.

Battin, N. "Long Sermons," RH, LIII (February 6, 1879), 43.

Reprint--Diary. "Wesley's Preaching," RH, LIII (April 3, 1879), 111.

Reprint--Advocate. "Short Sermons," RH, LIV (December 4, 1879), 179.

1880

Foster, R. V. "One More Word," RH, LV (January 1, 1880), 4.

Crosby, Howard. "Love Christ First," RH, LV (January 15, 1880), 39.

Crosby, Howard. "A Minister's Manner," RH, LV (January 22, 1880), 54.

"Nutritious Preaching," RH, LV (February 5, 1880), 86.

Crosby, Howard. "The Minister's Personal Habits," RH, LV (February 12, 1880), 101.

Crosby, Howard. "Other Bad Habits," RH, LV (February 19, 1880), 118.

Member of the Official Board of Modeltown Church. "Modeltown Wants a Preacher," RH, LV (February 26, 1880), 132.

- White, James. "The Second Advent," RH, LV (March 18, 1880), 184.
- White, James. "Business Proceedings," RH, LV (March 18, 1880), 186.
- Reprint--S. S. Times. "Ministers, Attention," RH, LV (March 25, 1880), 198.
- "Praying for a Stranger," RH, LV (April 1, 1880), 210.
- H., M. E. "Another View," RH, LV (May 27, 1880), 341.
- Stone, C. W. "Just Two More Thoughts," RH, LVI (July 29, 1880), 91.
- Reprint--South Bend Tribune. "A Sensible Sermon," RH, LVI (August 26, 1880), 152.
- Covert, Wm. "Ministerial Weaknesses," RH, LVI (August 26, 1880), 154.
- Munger, T. T. "Character in Preaching," RH, LVI (October 14, 1880), 244.
- Munger, T. T. "Inspiration in Preaching," RH, LVI (October 28, 1880), 279.

1881

- Reprint--Conference Worker. "The Blessing of Ingersollism," RH, LVII (March 22, 1881), 181.
- Hutchins, A. S. "Missionary Sermon," RH, LVII (March 29, 1881), 204.
- White, James. "The Christian Ministry," RH, LVII (April 12, 1881), 232.
- Butler, Geo. I. "Preaching, Theoretical and Practical," RH, LVII (April 26, 1881), 258.
- Oppy, J. A. "Going to Get Up a Revival," RH, LVII (May 31, 1881), 339.
- Reprint--Cincinnati Advocate. "Too Many Idiots," RH, LVII (June 7, 1881), 357.
- Bourdeau, A. C. "Different Kind of Preachers and Hearers," RH, LVIII (July 5, 1881), 27.
- Canright, D. M. "Controversy and Funeral Sermons," RH, LVIII (July 12, 1881), 21.
- Reprint--Presbyterian. "Reverence in the Pulpit," RH, LVIII (July 12, 1881), 34.

Editorial Note. "_____", RH, LVIII (July 26, 1881), 80.

Carrington, Catherine. "A Minister's Message," RH, LVIII (September 13, 1881), 182.

Byington, Eld. J. "Dr. Adam Clarke's Manner of Preaching," RH, LVIII (October 11, 1881), 228.

Littlejohn, W. H. "The New Departure," RH, LVIII (November 1, 1881), 274.

Reprint--Christian Advocate. "_____", RH, LVIII (November 22, 1881), 333.

Talmage, T. DeWitt. "How to Fill the Church," RH, LVIII (November 29, 1881), 341.

Talmage, DeWitt. "Freshen Up," RH, LVIII (December 13, 1881), 371.

Reprint--Baptist Weekly. "A Sermon Tested," RH, LVIII (December 13, 1881), 372.

Phelps, Austin. "Biblical Preaching," RH, LVIII (December 20, 1881), 387.

1882

"How to Preach," RH, LIX (March 7, 1882), 149.

Reprint--Chicago Call. "A Hint to Preachers," RH, LIX (April 4, 1882), 219.

Tenny, G. C. "Practical Vs. Doctrinal Preaching," RH, LIX (April 11, 1882), 227.

Canright, D. M. "Lesson From a Hunter," RH, LIX (April 25, 1882), 265.

Reprint--Mobile Register. "_____", RH, LIX (July 18, 1882), 452.

1883

Reprint--Christian Secretary. "Four Pease in a Pod," RH, LX (January 30, 1883), 69.

"How to Preach," RH, LX (March 27, 1883), 203.

Stone, Albert. "Pulpit Qualifications," RH, LX (May 22, 1883), 331.

Thompson, Victor. "The Spirits in Prison," RH, LX (May 29, 1883), 341.

Reprint--Spurgeon. "Good Sermons," RH, LX (June 26, 1883), 407.

Reprint--Sabbath Recorder. "Variable Elements in the Christian Ministry," RH, LX (November 6, 1883), 697.

Reprint--Methodist Recorder. "Pointless Preaching," RH, LX (December 11, 1883), 774.

Reprint--N. Y. Independent. "Preach the Word," RH, LX (December 11, 1883), 777.

1884

Stanley, Dean. "The Fly on the Cathedral Pillar," RH, LXI (January 15, 1884), 37.

Hutchins, A. S. "An Item of Experience," RH, LXI (January 29, 1884), 75.

"Funeral Texts--List No. 2," RH, LXI (January 29, 1884), 75.

Wilberforce, Bishop. "Advice to a Minister," RH, LXI (February 19, 1884), 123.

Reprint--Christian at Work. "The Preacher's Model," RH, LXI (February 26, 1884), 139.

Reprint--John Hall. "Preaching to Children," RH, LXI (February 26, 1884), 139.

Reprint--International. "The Modern Pulpit," RH, LXI (March 4, 1884), 150.

Terry, M. S. "Qualifications of an Interpreter," RH, LXI (March 25, 1884), 203.

Reprint--Spurgeon. "Good Sermons," RH, LXI (April 8, 1884), 235.

Reprint. "Men of Power," RH, LXI (April 8, 1884), 235.

"Saratoga's Remarkable Tribute to Extempore--Preaching," RH, LXI (April 15, 1884), 251.

Reprint--Zion's Herald. "A Cold Pulpit," RH, LXI (June 17, 1884), 395.

Reprint--Interior. "Preaching and Hearing," RH, LXI (July 8, 1884), 444.

Reprint--Baptist Teacher. "Downright Moral Earnestness," RH, LXI (July 15, 1884), 459.

Reprint--Luther. "How to Preach a Good Sermon," RH, LXI (July 15, 1884), 459.

Reprint--Century. "Luther As A Preacher," RH, LXI (July 29, 1884), 491.

Reprint--Christian Union. "The Preaching of Fifty Years Ago," RH, LXI (August 19, 1884), 538.

Byington, J. "The Simplicity of Preaching," RH, LXI (August 19, 1884), 538.

Reprint. "Ye Want Nothing But the Fire," RH, LXI (August 19, 1884), 538.

Reprint--(Pulpit Treasure). "A Popular Ministry," RH, LXI (October 21, 1884), 666.

Reprint--R. L. Cuyler. "Talk With Young Ministers," RH, LXI (October 21, 1884), 666.

Reprint--Edwin Barnes. "Dr. Barnes on Preaching," RH, LXI (October 28, 1884), 683.

Reprint. "How Wesley Preached," RH, LXI (October 28, 1884), 683.

Reprint--Christian At Work. "Not A Thing To Boast Of," RH, LXI (October 28, 1884), 683.

Reprint--Christian Advocate. "Attractive Preaching," RH, LXI (November 4, 1884), 698.

Reprint--S. N. Taylor. "Success in Preaching," RH, XLI (November 4, 1884), 698.

Reprint--R. H. Williams. "Learning in the Pulpit," RH, LXI (November 18, 1884), 732.

Dye, F. J. "Popular Preaching," RH, LXI (November 25, 1884), 741.

Reprint--The Christian. "Preaching to Three People," RH, LXI (December 16, 1884), 796.

1885

Littlejohn, W. H. "Scripture Questions," RH, LXII (January 27, 1885), 59.

Reprint. "Sermons With Slings in Them," RH, LXII (March 3, 1885), 139.

Canright, D. M. "Brethren, Leave Them Out," RH, LXII (April 14, 1885), 235.

Reprint--The Independent. "Paul's Preaching, and How He Drew the People," RH, LXII (April 14, 1885), 235.

Reprint--The Independent. "Preach the Word," RH, LXII (April 21, 1885), 251.

St. John, H. A. "A Dream," RH, LXII (May 12, 1885), 299.

Reprint--Interior. "Flowers," RH, LXII (September 1, 1885), 555.

Reprint--Baptist Weekly. "Cheap Service," RH, LXII (September 8, 1885), 570.

Reprint--London Truth. "Why Preaching is Inefficacious," RH, LXII (September 8, 1885), 570.

Canright, D. M. "Long Sermons," RH, LXII (October 20, 1885), 656.

Reprint. "The True Object of Preaching," RH, LXII (October 20, 1885), 650.

Reprint--Westminster Teacher. "The Sabbath Dinner Table," RH, LXII (December 1, 1885), 741.

1886

Reprint--(Alexander Maclaren). "Preaching Christ," RH, LXIII (January 12, 1886), 26.

Reprint--The Independent. "Come Down to Your Audience," RH, LXIII (February 9, 1886), 90.

Reprint--N. Y. Observer. "Giving Out the Hymn," RH, LXIII (February 9, 1886), 91.

Canright, D. M. "Advertise; Advertise; Advertise," RH, LXIII (February 16, 1886), 106.

Canright, D. M. "Suggestion to Ministers and Workers," RH, LXIII (February 16, 1886), 107.

Canright, D. M. "Who Are Called to Public Labor?" RH, LXIII (February 23, 1886), 122.

Canright, D. M. "Qualifications for the Ministry," RH, LXIII (March 2, 1886), 138.

Butler, Geo. I. "The Benediction Again," RH, LXIII (March 2, 1886), 144.

Canright, D. M. "Qualifications for the Ministry," RH, LXIII (March 9, 1886), 155.

Canright, D. M. "Qualifications for the Ministry," RH, LXIII (March 16, 1886), 170.

Hopkins, J. M. "Dispensing With the Word," RH, LXIII (March 23, 1886), 178.

Clericus. "A Jolly Ministry," RH, LXIII (March 23, 1886), 187.

Canright, D. M. "Qualifications for the Ministry," RH, LXIII (March 23, 1886), 186.

Reprint--Golden Rule. "The Minister's Books and Companions," RH, LXIII (March 23, 1886), 187.

Canright, D. M. "Who Is Doing It?" RH, LXIII (March 23, 1886), 192.

Butler, G. I. "Examination of Candidates for the Ministry and for License," RH, LXIII (March 30, 1886), 201.

Reprint--Springfield Republican. "Minister's Sons," RH, LXIII (March 30, 1886), 202.

Canright, D. M. "Qualifications for the Ministry," RH, LXIII (March 30, 1886), 202.

Reprint--Christian Union. "Pulpit Don'ts," RH, LXIII (March 30, 1886), 203.

Canright, D. M. "Qualifications for the Ministry," RH, LXIII (April 6, 1886), 218.

Canright, D. M. "Qualifications for the Ministry," RH, LXIII (April 13, 1886), 234.

Canright, D. M. "Qualifications for the Ministry," RH, LXIII (April 20, 1886), 251.

Canright, D. M. "Qualifications for the Ministry," RH, LXIII (April 27, 1886), 266.

Reprint--(Peter Stryker). "[The] Infidel's Sermon to a Preacher," RH, LXIII (June 8, 1886), 363.

Canright, D. M. "Suggestions to Ministers," RH, LXIII (June 15, 1886), 378.

Canright, D. M. "Suggestions to Ministers," RH, LXIII (June 22, 1886), 394.

Morse, G. W. "Scripture Questions," RH, LXIII (July 6, 1886), 427.

Reprint--Baptist Preacher. "Don't Forget the Children," RH, LXIII (July 13, 1886), 442.

Reprint--Interior. "Liberal Preacher," RH, LXIII (August 10, 1886), 502.

Canright, D. M. "Thoughts on Practical Subjects," RH, LXIII (October 19, 1886), 649.

Reprint--Christian Advocate. "[The] Conversational Style of Preaching," RH, LXIII (November 30, 1886), 746.

1887

Craw, S. S. "Preaching Christ," RH, LXIV (May 3, 1887), 278.

Reprint--Interior. "No Harpoons," RH, LXIV (June 21, 1887), 393.

Reprint--Interior. "A Cubit Sermon," RH, LXIV (October 18, 1887), 651.

1888

Santee, L. D. "A Word to Those Desiring to Preach," RH, LXV (January 17, 1888), 45.

Reprint--Methodist Recorder. "Dont," RH, LXV (March 27, 1888), 203.

Reprint--The Interior. "Motto Texts," RH, LXV (April 16, 1888), 251.

Wales, W. C. "A Suggestion," RH, LXV (May 22, 1888), 330.

Reprint--Christian at Work. "What Some Sermons Cost," RH, LXV (May 22, 1888), 330.

Reprint--Christian at Work. "A Sermon to One Man," RH, LXV (May 22, 1888), 330.

Covert, Wm. "Preaching Smooth Things," RH, LXV (September 4, 1888), 570.

Reprint--The Christian. "Expect Conversions," RH, LXV (October 9, 1888), 631.

Reprint--Interior. "[A] Popular Preacher," RH, LXV (November 6, 1888), 700.

Reprint. "Sensational Preaching," RH, LXV (November 13, 1888), 715.

Reprint--Religious Intelligencer. "Enthusiasm Vs. Fanaticism," RH, LXV (November 27, 1888), 747.

Reprint--H. O. Fish. "Plainness in the Pulpit," RH, LXV (November 27, 1888), 747.

Reprint--Religious Telescope. "Studies," RH, LXV (November 27, 1888), 747.

1889

Lane, S. H. "Let Preaching Be Natural," RH, LXVI (July 2, 1889), 426.

Reprint--Luther. "How to Preach a Good Sermon," RH, LXVI (August 6, 1889), 506.

Reprint--Interior. "Eutychus and His Successors," RH, LXVI (August 13, 1889), 517.

1891

Reprint--Religious Intelligencer. "Plain Preaching," RH, LXVIII (January 13, 1891), 25.

Adams, H. V. "Don't Make Apologies," RH, LXVIII (July 7, 1891), 419.

Reprint--Religious Intelligencer. "Preach the Word," RH, LXVIII (September 1, 1891), 554.

Starr, G. B. "Westward Bound--No. 3," RH, LXVIII (December 1, 1891), 747.

1892

Reprint--[The] Christian. "[The] Devil's Interest in Preaching," RH, LXIX (March 22, 1892), 187.

Reprint--(John Ruskin). "Sermons," RH, LXIX (November 22, 1892), 730.

1893

Reprint--Buffalo Commercial. "When the Storm Begins," RH, LXX (April 4, 1893), 213.

"Not the Sermon," RH, LXX (April 11, 1893), 228.

Kellogg, M. E. "Positive Preaching," RH, LXX (May 16, 1893), 313.

Jones, A. T. "Why He Failed," RH, LXX (August 30, 1893), 558.

Rogers, Joel C. "To the Work," RH, LXX (November 7, 1893), 694.

Reprint--The Common People. "[A] Good Voice," RH, LXX (November 28, 1893), 745.

1894

Iles, W. T. "Christ's Fullness," RH, LXXI (November 20, 1894), 722.

1895

Tenny, G. C. "Shorter Sermons," RH, LXXII (October 15, 1895), 661.

1896

Smith, Uriah. "To Correspondents," RH, LXXIII (March 24, 1896), 184.

Walker, H. B. "Whose Word?" RH, LXXIII (May 12, 1896), 292.

Giddings, Philip. "Our Sermons," RH, LXXIII (October 13, 1896), 647.

1897

Kellogg, M. E. "Awake," RH, LXXIV (August 3, 1897), 489.

Tenny, G. C. "The Foolishness of Preaching; and Foolish Preacher," RH, LXXIV (August 10, 1897), 504.

Reprint--Christian Life. "Sermon Critics," RH, LXXIV (August 24, 1897), 534.

Ballenger, A. F. "Who is on the Lord's Side?" RH, LXXIV (October 5, 1897), 629.

Reprint--Our Hope. "Catering to a Perverted Relish," RH, LXXIV (November 16, 1897), 723.

Editorial Notes. "_____", RH, LXXIV (December 21, 1897), 820.

Durkee, Mrs. M. E. "Go, Preach," RH, LXXIV (December 28, 1897), 823.

1898

Reprint. "How to Preach," RH, LXXV (June 28, 1898), 406.

Jones, A. T. "Texts for Sermons," RH, LXXV (October 18, 1898), 667.

1899

Reprint. "Heroic Preaching," RH, LXXVI (January 31, 1899), 67.

B., A. J. "Turned Unto Fables," RH, LXXVI (May 2, 1899), 281.

Jones, A. T. "Some More Present-Day Preaching," RH, LXXVI (May 9, 1899), 298.

Jones, A. T. "Christ and the Doctrine," RH, LXXVI (July 11, 1899), 440.

Leland, Eugene. "Preachers," RH, LXXVI (August 1, 1899), 488.

1900

Bower, T. E. "The Art of Stopping," RH, LXXVII (April 17, 1900), 244.

Giddings, Philip. "_____", RH, LXXVII (November 13, 1900), 722.

Keslake, C. H. "Good Listeners," RH, LXXVII (December 11, 1900), 788.

1903

Prescott, W. W. "Editorial," RH, LXXX (February 3, 1903), 3.

"Give the Invitation," RH, LXXX (October 8, 1903), 13.

1904

Reprint--N. Y. Observer. "Preaching of the Present Day," RH, LXXXI (April 7, 1904), 11.

Prescott, W. W. "Paul at Athens and Paul at Corinth," RH, LXXXI (May 19, 1904), 4.

1905

Spicer, W. A. "Preachers of the Message," RH, LXXXII (July 13, 1905), 4.

APPENDIX D

A CHRONOLOGICAL LISTING
OF ELLEN WHITE'S MANUSCRIPTS, LETTERS, AND PERIODICAL ARTICLES
ON PREACHING AND RELATED SUBJECTS

1. Manuscripts and Letters¹

Undated	1863	
MS---3		MS---7-1863
MS--10		W---7-1863
MS--31		W--11-1863
MS--71		
MS--79	1864	
MS-110		
MS-111		B---1-1864
MS-122		
MS-142	1867	
MS-148		
Letter 14		B---5-1867
Letter B-44		W--21-1867
1857		
	1868	
MS---1-1857		
		MS---3-1868
1859		C---9-1868
		W---6-1868
MS---1-1859		
	1870	
1861		B--25--1870
		W--16--1870
H--26-1861		W--16a-1870
S--30-1861		W--17--1870

¹The following references were selected and studied in the process of research. Some of the references contain a lengthy discussion on the subject, while others merely give a brief reference or allusion. Every page of Ellen White's letters and manuscripts located in the Ellen G. White Estate vault for the period 1845-1876 was browsed. This was done with the assistance of Ronald Graybill of the Ellen G. White Estate in order to determine, with certainty, the Ellen White material on preaching during the early years. Access to the primary documents for the period 1876-1915 was gained through the Ellen G. White Index File located at the Ellen G. White Estate in Washington, D.C.

1873		1887 (continued)
	C---1-1873	B--53--1887
	F--26-1873	B--56--1887
	W---4-1873	
		1888
1874		MS---7--1888
	MS---1-1874	MS---8a-1888
	L--54-1874	MS--13--1888
		MS--15--1888
1875		MS--16--1888
	MS---1-1875	MS--18--1888
	B---1-1875	B--20--1888
	W--32-1875	C--43--1888
		D--23--1888
1877		H--27--1888
		L--48--1888
	B---1-1877	R--14--1888
		1889
1884		MS---3-1889
	V---8-1884	MS-176-1889
		D---7-1889
1885		D---8-1889
	MS--11-1885	D---9-1889
	B---2-1885	M---4-1889
	B---7-1885	M---5-1889
		1890
1886		MS---1a-1890
	MS--15-1886	MS---2--1890
	MS--16-1886	MS--16--1890
	MS--24-1886	MS--19--1890
	MS--27-1886	MS--19b-1890
	B--33-1886	MS--22--1890
	B--47-1886	B---1e-1890
	C--12-1886	B---1f-1890
	C--60-1886	B---3--1890
	O---5-1886	B---4--1890
	V---3-1886	B--38--1890
	W--48-1886	F--10--1890
		I--15--1890
1887		J--15a-1890
	MS--14--1887	S--24--1890
	B--12--1887	
	B--37--1887	1891
	B--39--1887	
	B--39a-1887	MS---4-1891
		MS---7-1891

1891 (continued)

MS--11-1891
MS--12-1891
MS--20-1891

1892

MS---6--1892
MS--13--1892
MS--20--1892
B---2c-1892
C---3--1892
H--11a-1892
O--19b-1892
S--25b-1892
W--27a-1892
W--44--1892

1893

MS---4--1893
MS--11--1893
MS--20--1893
MS--29--1893
MS--33--1893
MS--39--1893
B---4--1893
C--76--1893
G--23a-1893
P--48--1893
R--54--1893
V--61--1893

1894

MS---7--1894
MS---9--1894
MS--21a-1894
MS--28--1894
MS--32a-1894
MS--38--1894
MS--42--1894
C---8--1894
H--27--1894
J--37--1894
J--38--1894
J--40a-1894
M--51--1894
O--54--1894
P--68--1894
W-102--1894

1895

MS---1--1895
MS---3--1895
MS--19--1895
MS--27--1895
MS--28--1895
MS--34--1895
MS--40--1895
B---4--1895
B---8--1895
C--18--1895
H--25b-1895
H--28--1895
H--29--1895
J--35--1895
J--36--1895
P--68--1895
R--71--1895
W--82--1895
W--83--1895
W--86--1895

1896

MS---2--1896
MS--12b-1896
MS--16--1896
MS--26--1896
MS--30a-1896
MS--52--1896
A---1a-1896
B---8--1896
B--13--1896
C--15a-1896
E--28--1896
F--28--1896
G--29--1896
H--34--1896
L--60a-1896
L--61--1896
M--67--1896
S--95--1896
W-119--1896
W-122--1896
Y-125--1896

1897

MS---4--1897
MS--10--1897
MS--13--1897

1897 (continued)

MS--16--1897
 MS--27--1897
 MS--33--1897
 MS--35--1897
 MS--38--1897
 MS--46--1897
 MS--59--1897
 MS--63--1897
 MS--68--1897
 MS--74--1897
 MS--83--1897
 MS--88--1897
 MS-107--1897
 MS-109--1897
 MS-130--1897
 MS-136--1897
 MS-138--1897
 MS-147--1897
 MS-151--1897
 MS-154--1897
 MS-163--1897
 A---1--1897
 B--19 $\frac{1}{2}$ --1897
 B--21--1897
 H--64--1897
 J--77--1897
 M--98--1897
 R-102a-1897
 S-157--1897
 W-117--1897
 W-126--1897
 W-128--1897
 W-135--1897
 W-153--1897

1898

MS---4--1898
 MS---8--1898
 MS--10--1898
 MS--11--1898
 MS--43a-1898
 MS--48--1898
 MS--54--1898
 MS--55--1898
 MS--63--1898
 MS--65a-1898
 MS--67--1898
 MS--68--1898
 MS--88--1898

1898 (continued)

MS--95--1898
 MS-104--1898
 MS-107--1898
 MS-121a-1898
 MS-132--1898
 MS-135--1898
 MS-150--1898
 MS-158--1898
 MS-163a-1898
 MS-168--1898
 B---3--1898
 B---4--1898
 B---5--1898
 B-107--1898
 C-106--1898
 H--91--1898
 H-120--1898

1899

MS--12-1899
 MS--40-1899
 MS--62-1899
 MS--63-1899
 MS--75-1899
 MS-154-1899
 MS-161-1899
 MS-165-1899
 MS-176-1899
 MS-177-1899
 B--48-1899
 B-200-1899
 B-201-1899
 D-209-1899
 H-107-1899
 H-138-1899
 H-207-1899
 K---3-1899
 M--32-1899
 S-230-1899
 U--83-1899
 W-151-1899
 W-185-1899

1900

MS---6--1900
 MS--10--1900
 MS--28--1900
 MS--29--1900

1900 (continued)

MS--32--1900
 MS--36--1900
 MS--40--1900
 MS--44--1900
 MS--55--1900
 MS--59--1900
 MS--65--1900
 MS--76--1900
 B-136--1900
 D--85--1900
 D-131--1900
 H--22--1900
 H--53--1900
 I--75--1900
 I--76--1900
 L---6 $\frac{1}{2}$ --1900
 S--64--1900
 T--36--1900
 T-119--1900
 W--68--1900

1901

MS---3-1901
 MS---4-1901
 MS--12-1901
 MS--21-1901
 MS--42-1901
 MS--47-1901
 MS--70-1901
 MS--86-1901
 MS-101-1901
 MS-103-1901
 MS-143-1901
 MS-150-1901
 MS-152-1901
 B---45-1901
 B--73-1901
 F-185-1901
 H-125-1901
 H-159-1901
 H-160-1901
 H-195-1901
 K--11-1901
 K--43-1901
 K--96-1901
 K--98-1901
 S-121-1901
 S-130-1901

1902

MS-101-1902
 MS-103-1902
 MS-106-1902
 MS-126-1902
 MS-127-1902
 B--16-1902
 B-103-1902
 B-124-1902
 F--39-1902
 F--48-1902
 F--51-1902
 F--79-1902
 F-190-1902
 H--17-1902
 H--49-1902
 H--89-1902
 I-150-1902
 J-164-1902
 R-112-1902

1903

MS---6-1903
 MS--36-1903
 MS--41-1903
 MS--45-1903
 MS--62-1903
 MS--76-1903
 MS-132-1903
 B-146-1903
 B-200-1903
 B-219-1903
 B-275-1903
 G--47-1903
 J-178-1903
 K--48-1903
 L-162-1903
 R--60-1903
 W-123-1903

1904

MS--28-1904
 MS--30-1904
 MS--44-1904
 MS--78-1904
 MS--90-1904
 B--13-1904
 B--75-1904
 B-111-1904

1904 (continued)

B-179-1904
 B-187-1904
 B-259-1904
 B-337-1904
 H--38-1904
 K--23-1904
 P--53-1904
 R-281-1904
 S-367-1904
 W-101-1904

1907

MS--43-1907
 MS--55-1907
 MS--79-1907
 MS--95-1907
 B--86-1907
 B--94-1907
 B-346-1907
 B-348-1907
 O--82-1907
 W--42-1907

1905

MS--41-1905
 MS--42-1905
 MS-127-1905
 MS-138-1905
 B--43-1905
 B-289-1905
 D-159-1905
 H--87-1905
 K-281-1905
 S-279-1905

1908

MS---3-1908
 MS--41-1908
 MS--53-1908
 MS--77-1908
 MS--81-1908
 MS--99-1908
 MS-115-1908
 B-172-1908
 H-366-1908
 W-260-1908

1906

MS--31-1906
 MS--37-1906
 MS--57-1906
 MS--65-1906
 MS-101-1906
 MS-105-1906
 MS-119-1906
 B--34-1906
 B--88-1906
 B-144-1906
 B-233-1906
 B-336-1906
 H--26-1906
 H--78-1906
 H-192-1906
 H-386-1906
 O-188-1906
 O-332-1906
 P-284-1906
 S-224-1906
 S-344-1906
 S-376-1906
 S-388-1906
 W--42-1906

1909

MS---3-1909
 MS--61-1909
 MS--75-1909
 MS--85-1909
 H--64-1909
 R--52-1909

1910

MS--13-1910
 MS--19-1910
 B--44-1910

1911

H--64-1911
 W--30-1911

1912

MS--57-1912

2. Periodical Articles²

1863		1883	
	RH, Jan. 6, 1863		RH, July 17, 1883
			RH, July 24, 1883
1864		1884	
	RH, Jan. 19, 1864		RH, Mar. 18, 1884
1871			RH, June 10, 1884
			RH, June 17, 1884
	RH, May 30, 1871		RH, July 8, 1884
			RH, July 22, 1884
1876			RH, Oct. 21, 1884
	ST, Aug. 31, 1876	1885	
1878			ST, Jan. 29, 1885
			RH, Apr. 7, 1885
	ST, Apr. 11, 1878		RH, May 12, 1885
	ST, June 19, 1878		RH, May 19, 1885
	RH, Aug. 8, 1878		RH, Oct. 20, 1885
	ST, Dec. 19, 1878		RH, Nov. 10, 1885
1879		1886	
	ST, May 22, 1879		ST, Jan. 28, 1886
1880			RH, Mar. 23, 1886
			RH, Mar. 30, 1886
	RH, Feb. 5, 1880		RH, Apr. 6, 1886
	RH, Feb. 12, 1880		RH, Apr. 13, 1886
	RH, Mar. 25, 1880		ST, Oct. 28, 1886
	RH, Apr. 1, 1880	1887	
1881			RH, Feb. 22, 1887
			ST, Apr. 7, 1887
	RH, Dec. 20, 1881		RH, Apr. 26, 1887
1882			RH, May 31, 1887
			RH, July 19, 1887
	ST, Jan. 12, 1882		RH, July 26, 1887

²The following abbreviations have been used: RH, Review and Herald; ST, Signs of the Times; YI, Youth's Instructor; BE, Bible Echo; SW, Southern Watchman; SSW, Sabbath School Worker.

1888		1894	
	RH, Apr. 24, 1888		RH, Mar. 20, 1894
	RH, Sept. 4, 1888		BE, May 28, 1894
	RH, Sept. 11, 1888		
	ST, Oct. 28, 1888	1895	
1889			RH, Jan. 1, 1895
			RH, Jan. 8, 1895
	RH, June 4, 1889		RH, Mar. 5, 1895
	RH, Aug. 13, 1889		RH, Mar. 19, 1895
	RH, Sept. 3, 1889		RH, June 4, 1895
	RH, Oct. 8, 1889		RH, June 11, 1895
1890			RH, July 9, 1895
			RH, Aug. 6, 1895
	RH, Feb. 25, 1890		RH, Sept. 10, 1895
	RH, May 27, 1890	1896	
	RH, Oct. 14, 1890		
1891			RH, Mar. 24, 1896
			RH, June 30, 1896
			RH, Oct. 20, 1896
	RH, June 23, 1891	1897	
	RH, June 30, 1891		
	RH, July 14, 1891		RH, Jan. 19, 1897
1892			RH, Apr. 20, 1897
			YI, June 17, 1897
	RH, Feb. 9, 1892		YI, June 24, 1897
	RH, Mar. 29, 1892		RH, Sept. 28, 1897
	RH, Apr. 5, 1892	1898	
	RH, May 17, 1892		
	RH, May 24, 1892		RH, Feb. 1, 1898
	RH, May 31, 1892		RH, Mar. 15, 1898
	RH, Aug. 23, 1892		RH, July 19, 1898
	RH, Aug. 30, 1892		RH, July 26, 1898
	RH, Sept. 6, 1892		RH, Aug. 2, 1898
	RH, Nov. 29, 1892	1899	
	RH, Dec. 6, 1892		
	RH, Dec. 13, 1892		ST, Jan. 11, 1899
1893			RH, Jan. 31, 1899
			RH, Feb. 28, 1899
	RH, Feb. 14, 1893		RH, Apr. 4, 1899
	RH, Mar. 7, 1893		RH, June 6, 1899
	RH, Apr. 4, 1893		BE, Aug. 14, 1899
	RH, June 13, 1893		RH, Nov. 21, 1899
	BE, June 15, 1893	1900	
	RH, July 4, 1893		
	RH, July 11, 1893		YI, Feb. 22, 1900
	RH, Oct. 10, 1893		
	SSW, Oct. 1893		

1900 (continued)

RH, Mar. 6, 1900
 RH, Apr. 10, 1900
 RH, May 1, 1900
 ST, May 16, 1900
 YI, May 17, 1900
 ST, May 23, 1900
 RH, May 29, 1900
 RH, Aug. 21, 1900

1901

RH, Jan. 22, 1901
 RH, Feb. 5, 1901
 RH, May 7, 1901
 RH, June 18, 1901
 RH, July 30, 1901
 RH, Aug. 13, 1901
 RH, Aug. 27, 1901

1902

RH, Jan. 14, 1902
 RH, Jan. 21, 1902
 RH, Feb. 4, 1902
 RH, Feb. 25, 1902
 RH, Mar. 4, 1902
 RH, Mar. 11, 1902
 RH, Apr. 15, 1902
 RH, Apr. 29, 1902
 RH, May 13, 1902
 RH, Aug. 19, 1902
 RH, Sept. 9, 1902
 RH, Oct. 7, 1902
 RH, Oct. 14, 1902
 RH, Nov. 4, 1902

1903

RH, Jan. 6, 1903
 RH, Feb. 24, 1903
 RH, Mar. 3, 1903
 RH, Mar. 24, 1903
 RH, Apr. 21, 1903
 RH, May 12, 1903
 RH, Aug. 20, 1903
 RH, Oct. 29, 1903

1904

RH, Mar. 10, 1904

1904 (continued)

RH, Mar. 24, 1904
 RH, Oct. 6, 1904
 RH, Oct. 13, 1904
 RH, Nov. 3, 1904
 RH, Dec. 1, 1904
 RH, Dec. 22, 1904
 RH, Dec. 29, 1904

1905

SW, Jan. 3, 1905

1906

RH, Mar. 1, 1906
 RH, Mar. 29, 1906
 RH, Apr. 19, 1906
 RH, Oct. 24, 1906
 RH, Nov. 1, 1906
 RH, Nov. 8, 1906

1907

RH, Jan. 31, 1907
 RH, Feb. 14, 1907
 RH, Sept. 12, 1907
 RH, Nov. 14, 1907

1908

RH, Mar. 26, 1908
 RH, Apr. 23, 1908
 RH, July 23, 1908
 RH, July 30, 1908

1909

RH, Feb. 18, 1909
 RH, May 6, 1909
 RH, Sept. 2, 1909

1910

RH, Mar. 3, 1910
 RH, May 12, 1910
 ST, Nov. 8, 1910
 ST, Nov. 15, 1910
 RH, Nov. 17, 1910

1912

RH, Jan. 4, 1912
RH, Jan. 11, 1912
RH, Aug. 8, 1912

1913

RH, July 17, 1913
RH, Sept. 11, 1913

APPENDIX E

WILLIAM MILLER'S "RULES OF INTERPRETATION"¹

In studying the Bible, I have found the following rules to be of great service to myself, and now give them to the public by special request. Every rule should be well studied, in connexion with the scripture references, if the Bible student would be at all benefited by them.

Rule I

Every word must have its proper bearing on the subject presented in the Bible.

Proof: Matt. 5:18.

Rule II

All scripture is necessary, and may be understood by a diligent application and study.

Proof: 2 Tim. 3:15, 16, 17.

Rule III

Nothing revealed in the scripture can or will be hid from those who ask in faith, not wavering.

Proof: Deut. 29:29; Matt. 10:26, 27; 1 Cor. 2:10; Phil. 3:15; Isa. 45:11; Matt. 21:22; John 14:13, 14; 15:7; James 1:5, 6; 1 John 5:13, 14, 15.

Rule IV

To understand doctrine, bring all the scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error.

Proof: Isa. 28:7-29; 35:8; Prov. 19:27; Luke 24:27, 44, 45; Rom. 16:26; James 5:19; 2 Pet. 1:19, 20.

¹Joshua V. Himes (ed.) Views of the Prophecies and Prophetic Chronology, Selected from Manuscripts of William Miller; with a Memoir of His Life (Boston: Dow, 1841), pp. 20-24.

Rule V

Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed or wisdom is my rule, not the Bible.

Proof: Ps. 19:7, 8, 9, 10, 11; 119:97, 98, 99, 100, 101, 102, 103, 104, 105; Matt. 23:8, 9, 10; 1 Cor. 2:12, 13, 14, 15, 16; Eze. 34:18, 19; Luke 11:52; Mal. 2:7, 8.

Rule VI

God has revealed things to come, by visions, in figures and parables, and in this way the same things are oftentimes revealed again and again, by different visions, or in different figures, and parables. If you wish to understand them, you must combine them all in one.

Proof: Ps. 89:19; Hos. 12:10; Hab. 2:2; Acts 2:17; 1 Cor. 10:6; Heb. 9:9, 24; Ps. 78:2; Matt. 13:13, 34; Gen. 41:1-32; Dan. 2, 7, and 8; Acts 10:9-16.

Rule VII

Visions are always mentioned as such.

Proof: 2 Cor. 12:1.

Rule VIII

Figures always have a figurative meaning, and are used much in prophecy, to represent future things, times and events; such as mountains, meaning governments; beasts, meaning kingdoms. Waters, meaning people. Lamp, meaning Word of God. Day, meaning year.

Proof: Dan. 2:35, 44; 7:8, 17; Rev. 17:1, 15; Ps. 119:105; Ezek. 4:6.

Rule IX

Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures by the subject and the Bible. Mark iv. 13. See explanation of the ten virgins, Miller's Lectures, No. xvi.

Rule X

Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different

periods of time.

1. Indefinite
2. Definite, a day for a year.
3. Day for a thousand years.

If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not.

Proof: Eccles. 7:14; Ezek. 4:6; 2 Pet. 3:8.

Rule XI

How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively.

Proof: Rev. 12:1, 2; 17:3-7.

Rule XII

To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense you need look no further, if not, look again.

Rule XIII

To know whether we have the true historical event for the fulfilment of a prophecy. If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfilment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed.

Proof: Ps. 22:5; Isa. 45:17, 18, 19; 1 Pet. 2:6; Rev. 17:17; Acts 3:18.

Rule XIV

The most important rule of all is, that you must have faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word. And we can have confidence that he that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, and

prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek.

These are some of the most important rules which I find the word of God warrants me to adopt and follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have found the Bible, as a whole, one of the most simple, plain, and intelligible books ever written, containing proof in itself of its divine origin, and full of all knowledge that our hearts could wish to know or enjoy. I have found it a treasure which the world cannot purchase. It gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and do good to others, and to realize the value of the soul. It makes us bold and valiant for the truth, and nerves the arm to oppose error. It gives us a powerful weapon to break down Infidelity, and makes known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the King of kings, and reveals the best code of laws ever enacted.

This is but a faint view of its value; yet how many perishing souls treat it with neglect, or, what is equally as bad, treat it as a hidden mystery which cannot be known. Oh, my dear reader, make it your chief study. Try it well, and you will find it to be all I have said. Yes, like the Queen of Sheba, you will say the half was not told you.

The divinity taught in our schools is always founded on some sectarian creed. It may do to take a blank mind and impress it with this kind, but it will always end in bigotry. A free mind will never be satisfied with the views of others. Were I a teacher of youth in divinity, I would first learn their capacity and mind. If these were good, I would make them study the Bible for themselves, and send them out free to do the world good. But if they had no mind, I would stamp them with another's mind, write bigot on their forehead, and send them out as slaves!